PRECIOUS REMEDIES

AGAINST

SATAN's DEVICES:

OR,

A SALVE FOR THE SORES

OF

BELIEVERS and UNBELIEVERS.

Being a COMPANION both for thoſe who live by faith in Chriſt, and thoſe who do not; who ſlight or neglect ordinances, under a pretence of living above them; who are growing, *(in ſpirituals)* or decaying; who are tempted, or deſerted; afflicted, or oppoſed; who have aſſurance, or who want aſſurance.

By THOMAS BROOKS,

Late Miniſter of the GOSPEL *at* ST. MARGARET's, *Fiſh-Street-Hill.*

A NEW EDITION, Corrected and Improved.

EVESHAM:

PRINTED BY J. AGG;

AND SOLD BY L. J. HIGHAM, NO. 159, ST. JOHN'S-STREET, CLERKENWELL; J. S. JORDAN, FLEET-STREET; J. MATTHEWS, STRAND; TERRY, PATER-NOSTER-ROW, LONDON; T. LUCAS, BIRMINGHAM; M. LUCKMAN, COVENTRY; AND TO BE HAD OF ALL THE BOOKSELLERS.

1792.

BRITISH MUSEUM

The CONTENTS

OF THE FOLLOWING

TREATISE.

THE EDITORS *to the Reader* page 3,—5.
Advertiſement 6,—7.
The Stationer to the Reader* 8,—9.
Copy of a Letter 10,—11.
The AUTHOR'S *Epiſtle Dedicatory* 12,—20.
A Word to the Reader 21,—24.
The Subject introduced 25,—29.

I. SATAN'S Devices to draw the ſoul into ſin. 30,—131.

CHAP. I.

His firſt Device, &c. To preſent the bait and hide the hook; *four Remedies againſt it* 30,—37.

CHAP. II.

His ſecond Device, &c. By painting ſin in virtuous colours; *four Remedies againſt it* 38,—43.

CHAP. III.

His third Device, &c. By extenuating ſin; *ſeven Remedies againſt it* 43,—53.

CHAP.

* Of a former Edition.

CHAP. IV.

His fourth Device, &c. By preſenting the beſt men's ſins, and hiding their virtues; *four Remedies againſt it* 53,—60.

CHAP. V.

His fifth Device, &c. By preſenting God to the ſoul, as one made up of all mercy; *five Remedies againſt it.* 60,—67.

CHAP. VI.

His ſixth Device, &c. By perſuading the ſoul, that the work of repentance is eaſy; *ſix Remedies againſt it* 68,—82.

CHAP. VII.

His ſeventh Device, &c. By making the ſoul bold to venture upon the occaſions of ſin; *four Remedies againſt it* 82,—88.

His eighth Device, &c. By repreſenting to the ſoul the outward mercies ungodly men enjoy, and the outward miſeries they are freed from, whilſt they walk in the ways of ſin; *eight Remedies againſt it* 88,—101.

CHAP. VIII.

His ninth Device, &c. By preſenting to the ſoul the ſufferings and reproaches that daily attend thoſe who walk in the ways of holineſs; *ſeven Remedies againſt it* 101,—113.

His tenth Device, &c. By ſetting perſons frequently to compare themſelves and their ways, with thoſe who are reputed, or reported to be worſe than themſelves; *three Remedies againſt it* 114,—117.

CHAP.

CHAP. IX.

His eleventh Device, &c. By polluting the ſouls and judgments of men with ſuch errors as naturally tend to wickedneſs; *ſeven Remedies againſt it* 118,—128.

His twelfth Device, &c. Wicked company; *four Remedies againſt it* 128,—131.

II. SATAN's Devices to keep ſouls from holy duties, &c. 132,—189.

CHAP. X.

His firſt Device, &c. By preſenting the world in ſuch a garb, as to enſnare the ſoul and ſteal upon it's affections; *eight Remedies againſt it* 132,—147.

CHAP. XI.

His ſecond Device, &c. By preſenting the dangers and ſufferings that attend the performance of religious ſervices; *five Remedies againſt it* 147,—154.

His third Device, &c. By preſenting the difficulties of performing religious duties; *five Remedies againſt it* 154,—160.

CHAP. XII.

His fourth Device, &c. By leading perſons to make falſe inferences from the glorious things Chriſt hath done; *five Remedies againſt it* 161,—168.

His fifth Device, &c. By preſenting the paucity and poverty of thoſe who walk in the ways of God; *ſix Remedies againſt it* 168,—176.

His ſixth Device, &c. By preſenting before them the examples of the greateſt part of the world, who walk in their own ways, and make light of the ways of the Lord; *two Remedies againſt it* 176,—178.

CHAP. XIII.

His ſeventh Device, &c. By caſting in a multitude of vain thoughts while the ſoul is ſeeking, or waiting upon God; *ſeven Remedies againſt it* 179,—185.

His eighth Device, &c. By perſuading them to reſt in their performances; *four Remedies againſt it* 186,—189.

III. SATAN's Devices to keep ſouls in a ſad, doubting, uncomfortable condition. 189,—250.

CHAP. XIV.

His firſt Device, &c. By cauſing them to mind their ſins more than their Saviour; *ſix Remedies againſt it* 189,—198.

His ſecond Device, &c. By helping them to make falſe definitions of their graces; *four Remedies againſt it* 198,—207.

CHAP. XV.

His third Device, &c. By inclining the ſoul to make falſe inferences from the croſs dealings of providence; *four Remedies againſt it* 207,—211.

His fourth Device, &c. By ſuggeſting to them that their graces are but counterfeit; *two Remedies againſt it: and herein are ſhewed ten differences between reſtraining and ſanctifying grace* 211,—222.

CHAP.

CHAP. XVI.

His fifth Device, &c. By ſuggeſting to them, that the conflict in them is not peculiar to ſaints, but may be found in hypocrites alſo; *the difference ſhewn between the conflict in ſaints, and that in hypocrites, in ſix particulars* 222,—229.

His ſixth Device, &c. By ſuggeſting to the ſoul his eſtate is not good, becauſe he cannot rejoice in Chriſt as he once could, or becauſe he hath loſt that joy of ſpirit he once had; *five Remedies againſt it* 229,—234.

CHAP. XVII.

His ſeventh Device, &c. By ſuggeſting to the ſoul his frequent relapſes into the ſame ſin, which formerly he hath purſued with particular ſorrow, &c. and prayed and reſolved againſt; *ſix Remedies againſt it* 234,—242.

His eighth Device, &c. By perſuading them their eſtate is not good, their hearts not upright, &c. becauſe they are followed with temptations; *three Remedies againſt it* 242,—250.

IV. SATAN's Devices to deſtroy and enſnare all ſorts and ranks of men in the world 250,—294.

I. *His Devices to deſtroy the honourable and the great* 250,—268.

CHAP. XVIII.

His firſt Device &c. By inducing them to ſeek how they may exalt and raiſe themſelves; *ſix Remedies againſt it* 251—261

His

His ſecond Device &c. By engaging them againſt the people of the moſt High; *four Remedies againſt it* 261—268

II. *His Devices to enſnare and deſtroy the learned and the wiſe*, By ſetting them to pride themſelves in their learning and abilities, and to reſt upon them; and cauſing them to deſpiſe thoſe who may be deficient in theſe things, though they excel them in grace and holineſs; *four Remedies againſt it* 268—273

CHAP. XIX.

III. *His Devices to hurt the Saints*, By tempting them to be ſtrange and then to divide, and be bitter againſt each other; *twelve Remedies againſt it* 273—290

IV. *His Devices to deſtroy poor ignorant ſouls*, By cauſing them to affect ignorance, and to neglect and deſpiſe the means of knowledge; *four Remedies againſt it* 290—294.

An Appendix, touching five more of Satan's Devices, whereby he prevents poor ſouls from receiving and embracing the *Lord Jeſus*, and from relying upon him for everlaſting happineſs, according to the goſpel; *and Remedies againſt theſe Devices* 295—317.

CHAP. XX.

His firſt Device, &c. By ſuggeſting to poor ſinners the greatneſs and vileneſs of their ſins; *eight Remedies againſt it* 295—396.

CHAP.

CHAP. XXI.

His ſecond Device, &c. By ſuggeſting to them their unworthineſs; *four Remedies againſt it* 307,—310.

His third Device, &c. By ſuggeſting to them the want of particular preparations, and qualifications; *four Remedies againſt it* 310,—314.

His fourth Device, &c. By ſuggeſting to them Chriſt's unwillingneſs to ſave; *one Remedy againſt it, in ſix particulars* 314,—316.

His fifth Device, &c. By perſuading them to mind more the ſecret decrees of God than their own duty; *two Remedies againſt it* 316,—317.

CHAP. XXII.

Seven Characters of falſe teachers 318,—324.

Propoſitions concerning Satan's Devices 325,—333.

CHAP. XXIII.

A few Reaſons offered upon the Subject 334,—336.

Several profitable Uſes of the Subject 336,—351.

ERRATA.

The Reader will be kind enough to excuse and correct the following errors:

PAGE 27. line 21. *for* intangle *read* entangle.
34. —— ult. *for* life *read* lives.
40. —— 6. *for* apperaed *read* appeared.
72. —— 36. *for* reprobotes *read* reprobates.
94. —— 15. *for* more worth *read* worth more
103. —— 17. *for* so *read* to.
ibid. —— 34. *for* putrifaction *read* putrefaction.
106. —— 35. *for* sent *read* scent.
120. —— 27. *for* ond *read* and.
ibid. —— ibid. *for* every *read* every.
172. —— 27. *for* In *read* in.
235. —— 18. *read*, the worst
506. —— 32. *for* more worth, *read* of more worth.
508. —— 16. *for* none did receive, *read* none did ever receive
515. —— 32. *for* proclaims *read* proclaim.

THE EDITORS TO THE READER.

TO ſay much in behalf of a work which ſo loudly ſpeaks for itſelf, would ſavour too much of oſtentation; and to be entirely ſilent would appear like indifference. — The reader will find in the following Treatiſe, almoſt a ſyſtem of divinity, while his ſoul is regaled with the richeſt cordials which the goſpel affords. — Add to this, the profeſſed ſubject is opened judiciouſly, and appoſite remedies prepared, compoſed in general of ſcripture ingredients, which of all others are beſt calculated to aſſiſt the believer, vanquiſh the enemy, and exalt a PRECIOUS CHRIST; whoſe price in the eſtimation of the believing ſoul is far above rubies.

We ſhould be ſorry to detain the Chriſtian reader one moment unneceſſarily from ſo rich an entertainment, as we truſt he muſt find throughout the following pages. We have only to ſay to him, that we could wiſh him to keep

his eye more upon the ſubject-matter, than the manner in which it is introduced, and then he will bleſs God for the *author*; and we hope he will do us the acceptable and deſireable ſervice to ſend up to Almighty God his hearty breathings, that *our ſouls* may be kept from hurt by *Satan's temptations*, through thoſe PRECIOUS REMEDIES, which are ſo plentifully prepared for us by the great Phyſician, and ſo ſuitably exhibited to our view by his dear Servant, the Rev. Mr. *Brooks*, the author of this, and other valuable Treatiſes. —Whoever reads his *Mute Chriſtian*, will find an excellent cordial to ſupport them under the greateſt trials.

If this Treatiſe ſhould fall into the hands of any who are unacquainted with themſelves, and who are led aſtray by the enemy of ſouls, but know it not, we are only ſolicitous that they would not haſtily lay it aſide, as a ſubject in which they are not concerned; but compare what they read, with what has been their paſt conduct, and what may now be the prevailing manners of their lives, and conſider whether they have not ſcripture reaſon to conclude, that they are under the ſtrong deluſions of Satan; and if they are hereby led to the throne of grace, for the aſſiſtance of the Holy Spirit, to guide them into *all truth*, we deſpair not, but even they may receive ſuch benefit from the peruſal, as ſhall give them cauſe to render thanks to GOD for Jeſus Chriſt, *who was manifeſted that he might deſtroy the works of the devil*; and for inſtruments raiſed up to aſſiſt them in their enquiries after truth, and to lead them into the knowledge of GOD. Our

author

author does not put us merely upon *fleſhly mortifications*, for the ſubduing of ſin, which, however profitable when the ſoul is under the regulations of grace, and is partaker of that faith which is of the operation of GOD, will only, while in a ſtate of nature, produce enmity of heart againſt GOD, and be means of raiſing the concupiſcence of the old man higher againſt the purity of GOD and his law. *Rom.* vii. 8,—13. But he leads us to the croſs of Chriſt, where alone ſin can be mortified, and Satan vanquiſhed.—We have only to add, that we truſt our prayers ſhall accompany this Treatiſe, that it may be an acceptable ſervice to the ſaints, and not an uſeleſs one to unenlightened ſinners.

JOHN DAWSON,

May 18, 1792. WILLIAM JONES,

Miniſters of God's Word.

ADVERTISEMENT.

AS the principal part of the buſineſs, of reviſing and correcting Mr. Brooks's excellent book, on SATAN'S DEVICES, fell to my ſhare, I think it right to inform the reader, that I muſt ſtand blameable for any injury the work may ſuſtain by this impreſſion, and hope the impartial critic will, while he faithfully corrects, lightly cenſure, when I aſſure him, that though I did not intend the work ſhould appear with faults in it, I dare not ſay there are none; and though I purpoſed, at my firſt application, to reviſe theſe ſheets, only for their amendment, I dare not venture ſo much as to think I may not, in ſome inſtances, (in the eſteem of others) have done them injury.—If it ſhould be ſo, I hope it will be ſome compenſation to profeſs that my deſign was far otherwiſe.

The original work has many references in it to words in the Hebrew. Theſe can be of no ſervice to the unlearned reader, any further than explained, and the learned can eaſily turn to the places referred to in their bible; and as the criticiſms are retained, I truſt neither will ſuffer loſs by the omiſſion of the words in this edition. The Greek words are retained in Roman characters, but as I am unacquainted with the Hebrew, they are entirely omitted, and only references

ferences made to the chapter and verſe. Where I thought it might be of uſe, I have added notes of my own, which are diſtinguiſhable from the Author's by the letter D.

I have only to add, that in this ſervice I have done my beſt to caſt my mite into the *public treaſury*, for the good of the Lord's flock; and hope the reader will receive ſome benefit thereby, and forget not to pray for one, who cheerfully ſubſcribes himſelf,

Your willing Servant,

in the LORD's Vineyard,

Eveſham, 1792. J. DAWSON.

THE STATIONER TO THE READER.

CHRISTIAN reader, I thought good to preſent to thy view, this letter following, which came to my hands, being ſent from one in Devonſhire, to his brother in London, returning him many thanks for this book, and declaring the great benefit he received by it, and the comfortable effects it wrought upon him, (and I may ſay, not upon him only, for I have heard of ſeveral others that have reaped much profit and comfort from it, and the other works of this Author's lately publiſhed) through the Lord's bleſſing, to whom be aſcribed all the glory.

For as there are good and bad men in the world, ſo there are many good and bad books, and our time is a precious thing; therefore we ought to redeem it, and improve it to our beſt advan-

advantage.* I deny not but there are many moral hiſtorical books extant, of very good uſe; yet it is too apparent, that there are divers vain, idle, amorous romances, laſcivious and vicious poetry, and profane play-books, which chiefly tend to the corrupting of youth, the miſpending their precious time, and undoing their immortal ſouls: as I have known ſome fooliſh ignorant people, that have made earneſt enquiry for merry books to paſs away the time. Honeſt Reader, let me adviſe thee next to the bible, let it be thy chief care; as thou art curious and careful for wholeſome food, for the health and preſervation of thy body; ſo be no leſs careful to make ſound and ſolid divinity books thy chief ſtudy and delight, which will be moſt for thy profit and edification, eſpecially, if thou readeſt them not for notion ſake, only to know, but to practiſe, then, as in this following young man's example, thou mayeſt have cauſe to bleſs God, and to be thankful to the author, or inſtrument of thy good.

I was induced to publiſh this book, that thereby others may be encouraged to a more ſerious peruſal of this, and other ſolid practical pieces of divinity, which may tend to their eternal welfare.

Farewell!

J. H.

* See Mr. Brooks's Apples of Gold. Epheſ. v. 15, 16. *Redeem the time.* Eccl. xii. 1. *Remember now thy Creator in the days of thy youth, &c.* See Mr. Phillip Goodwin, in his Myſtery of Dreams, p. 50. Satan ſends out his books as baits, by which many are cunningly caught, with the venom of which ſo many are poiſoned.

A True COPY of the LETTER above-mentioned.

BROTHER,

I THANK you moſt kindly for that book of Mr. Brook's *Precious Remedies* you ſent me, and I think I can never recompence you in a better manner, than to acquaint you with what benefit I have received by it; for it was a great awakening of me, to ſee in what a loſt condition I was without Chriſt, and by how many ways Satan had deceived me, in making me delay my careful providing for eternity. Brother, I was made within theſe few weeks, ſo ſenſible of my condition, that for a week's ſpace I was almoſt ready to deſpair of God's mercy; I was ſore troubled that I had ſinned ſo much againſt the mercy of the Lord, who had afforded me ſo many means of grace, and followed me with convictions, wooing and intreating me, by his meſſengers, for many years, which made me think that my day of grace was paſt: but ſince, (praiſed be the Lord, who hath comforted me) I now ſee that there is yet a door of hope open for me, which hath brought me to ſuch a great change in the very thoughts of my heart, that I would not exchange for the whole world. Brother, let your prayers, and the prayers of God's people be, that the

the Lord would increaſe and ſtrengthen his grace in me, for I am as a new born babe, deſiring the ſincere milk of the word, that I may grow thereby. And I would gladly have more acquaintance with the Lord's people. Brother, my prayer ſhall be to the Lord for you, that you may grow more and more in grace, and in the knowledge of our Lord and Saviour Jeſus Chriſt, and ſo I reſt,

Your's in all brotherly love

and affections, till death,

Tiverton, March 1655.

W. L.

THE

EPISTLE DEDICATORY.

To my moſt dear and precious ones, the Sons and Daughters of the moſt High GOD, over whom the Holy Ghoſt hath made me a Watchman.

Beloved in our deareſt Lord,

CHRIST, the ſcripture, your own hearts, and Satan's Devices, are the four prime things that ſhould be firſt and moſt ſtudied and ſearched; if any caſt off the ſtudy of theſe, they cannot be ſafe here, nor happy hereafter. * It is my work, as a CHRISTIAN, but much more as a WATCHMAN, to do my beſt, to diſcover the fulneſs of Chriſt, the emptineſs of the creature, and the ſnares of the great deceiver; which I have endeavoured to do, (in the following diſcourſe) according to that meaſure of grace which I have received from the Lord. God once accepted a handful of meat for a ſacrifice, and a gripe of goats hair for an oblation:

* If a miniſter had as many eyes as Argus, to watch; as many heads as Typheus, to diſpoſe; and as many hands as Briareus, to labour, he might find employment enough for them all.

tion: and I know that you have not ſo learned the Father, as to deſpiſe the day of ſmall things.

Beloved, Satan being fallen from light to darkneſs; from felicity to miſery; from heaven to hell; from an angel to a devil, is ſo full of malice and envy, that he will leave no means unattempted, whereby he may make all others eternally miſerable with himſelf; he being ſhut out of heaven, *and reſerved under chains of darkneſs till the judgment of the great day*, makes uſe of all his power and ſkill, to bring all the ſons of men into the ſame condition, and condemnation with himſelf. Satan hath caſt ſuch ſinful ſeed into our ſouls, that now he no ſooner tempts, but we are ready to aſſent; he no ſooner has a plot, but he makes a conqueſt; if he doth but ſhew men a little of the glory of the world, how ready are they to fall down and worſhip him.

Whatever ſin the heart of man is moſt prone to, that the devil will help forward. If David is proud of his people, Satan will provoke him to number them, that he may be yet prouder. 2 *Sam.* 24.

Matt. xvi. 22. chap. xxvi. 69. ult. If Peter be ſlaviſhly fearful, Satan will put him upon rebuking and denying of Chriſt, to ſave his own ſkin. 1 *Kings* 22. If Ahab's prophets be given to flatter, the devil will ſtraitway *become a lying ſpirit in the mouths of four hundred of them*, and they ſhall deceive Ahab to his ruin. If Judas will be a traitor, Satan will quickly enter into his heart, and make him ſell his maſter for mo-

ney, which ſome Heathens would never have done. *John* xiii. 2. If Ananias will lie for advantage, *Satan will fill his heart that he may lie* (with a witneſs) *to the Holy Ghoſt.* Satan loves to ſail with the wind, and to ſuit men's temptations to their conditions and inclinations; if they be in proſperity, he will tempt them to deny GOD; *Prov.* xxx. 9. if they be in adverſity, he will tempt them to diſtruſt GOD; if their knowledge be weak, he will tempt them to have low thoughts of GOD; if their conſcience be tender, he will tempt to ſcrupuloſity; if large, to carnal ſecurity; if bold-ſpirited, to preſumption; if timorous, to deſperation; if flexible, to inconſtancy; if ſtiff, to impenitency, &c.

From the power, malice and ſkill of SATAN, doth proceed all the ſoul-killing plots, devices, ſtratagems and machinations, that are in the world. Several devices he hath to draw ſouls to ſin, and ſeveral plots he hath to keep ſouls from all holy and heavenly ſervices; and alſo numberleſs ſtratagems to keep them in a mourning, ſtaggering, and doubting condition.

He hath ſeveral devices to deſtroy the great and honourable; the wiſe and learned; the blind and ignorant; the rich and the poor; the real and the nominal ſaint, &c.

One while he will reſtrain from tempting, that we may think ourſelves ſecure, and neglect our watch; then he will ſeem to fly, that he may make us proud of the victory; one while he will fix men's eyes more on others ſins, than their own, that

that he may puff them up, and then he will turn their eyes more to others graces than their own, that he may overwhelm them.

A man may as well tell the ſtars, and number the ſands of the ſea, as reckon up all the devices of Satan; yet thoſe which are moſt conſiderable, and by which he doth moſt miſchief to the precious ſouls of men, are in the following Treatiſe diſcovered, and the Remedies againſt them preſcribed.

Beloved, I think it neceſſary to give you and the world, a faithful account of the reaſons moving me to appear in print, in theſe days, wherein we may ſay, there was never more writing, and yet never leſs practiſing; and they are theſe that follow:

1. Becauſe Satan hath more influence upon men, and higher advantages over them, than they think he hath; and the knowledge of his great advantages, is the high way to diſappoint him, and to render the ſoul ſtrong in reſiſting, and happy in conquering.

2. Your's, and the importunity of many other precious ſons of Sion, hath, after much ſtriving with God, my own heart, and others, made a conqueſt of me, and inclined me to do that at laſt, which at firſt was contrary to my inclination and reſolution.

3. The

3. The ſtrange oppoſition * that I met with from Satan, in the ſtudy of this following diſcourſe, hath put an edge upon my ſpirit, knowing that Satan ſtrives mightily, to keep thoſe things from ſeeing the light, that tend eminently to ſhake and deſtroy his kingdom of darkneſs, and to exalt the kingdom and glory of the Lord Jeſus Chriſt, in the ſouls and lives of the children of men.

4. Uſefulneſs to all ſorts, ranks, and conditions of men in the world: here you have a ſalve for every ſore, and a remedy againſt every diſeaſe, eſpecially againſt thoſe that tend moſt to the deſtruction of ſouls, and the ruin of the ſtate.

5. I know not of any that have written upon this ſubject; all that ever I have ſeen, have only touched upon this ſtring; which hath been no ſmall provocation to me to attempt to do ſomething this way, that others, who have better heads and hearts, may be ſtirred up to improve their talents in a further diſcovery of *Satan's Devices*, and in making known ſuch choice *Remedies*, as may enable the ſouls of men to triumph over all his plots and ſtratagems.

6. I have many dear friends in ſeveral countries, who are not a little deſirous that my pen may reach them, now my voice cannot. I have formerly

* Pirates make the ſtrongeſt oppoſition againſt thoſe veſſels that are moſt richly laden: ſo doth Satan, that arch-pirate, againſt truths which have moſt of God, Chriſt, and heaven in them.

formerly been, by the help of the mighty God of Jacob, a weak inſtrument of good to them, and cannot but hope, and believe, that the Lord will alſo bleſs theſe labours to them, they being in part, the fruit of their deſires and prayers.

7. Not knowing how ſoon my glaſs may be out, and how ſoon I may be cut off by the hand of death, from all opportunities of doing further ſervice for Chriſt, or your ſouls in this world, I was willing to ſow a little handful of ſpiritual ſeed among you; that ſo, when I put off this earthly tabernacle, my love to, and dear remembrance of you, which I have in my ſoul, may ſtrongly engage your minds and ſpirits to make this book your companion, and under all external or internal changes, to make uſe of this heavenly ſalve, which I hope will, by the bleſſing of the Lord, be as effectual for healing of all your *wounds*, as looking to the brazen ſerpent, was effectual to heal theirs who were bit and ſtung with fiery ſerpents. I ſhall leave this book with you, as a legacy of my deareſt love, deſiring the Lord to make it a better legacy than all thoſe carnal legacies are, which are left by the high and mighty ones of the earth, to their neareſt and deareſt relations.

Beloved, *I would not have affection carry my pen too much beyond my intention; therefore only give me leave to ſignify my deſires for, and to you, and I ſhall draw to a cloſe.*

My deſires for you are, Epheſ. 3. That he would grant you according to the riches of his glory

glory, to be ſtrengthened with might by his Spirit in the inner man. That Chriſt may dwell in your hearts by faith, that ye being rooted and grounded in love, may be able to comprehend with all ſaints, what is the breadth, and length, and depth, and height: And to know the love of Chriſt that paſſeth knowledge; that ye might be filled with all the fulneſs of God *Epheſ.* 3. 16, 17, 18, 19. And that ye might walk worthy of the Lord unto all pleaſing, being fruitful in every good work, and increaſed in the knowledge of God, ſtrengthened with all might, according to his glorious power, unto all patience, and long-ſuffering with joyfulneſs. *Col.* i. 10, 11. That ye do no evil. 2 *Cor.* xiii. 7. That your love may abound yet more and more in knowledge, and in all judgment. That ye may approve things that are excellent, that ye may be ſincere, and without offence till the day of Chriſt. *Phil.* i. 9, 10. And that our God would count you worthy of this calling, and fulfil all the good pleaſure of his goodneſs, and the work of faith with power. That the name of our Lord Jeſus Chriſt may be glorified in you, and ye in him, according to the grace of our God, and the Lord Jeſus Chriſt. 2 *Theſſ.* i. 11, 12. And that you may be eminent in holineſs: *Pſal.* xciii. 5. Holineſs being Zion's glory, that your hearts may be kept upright, your judgments ſound, and your lives unblameable. That as ye are now my joy, ſo in the day of Chriſt you may be my Crown: that I may ſee my labours in your lives, that your converſation may not be earthly, when the things you hear are heavenly; but that it may be as becomes the goſpel. That as the fiſhes which live

in

in the ſalt ſea, yet are freſh; ſo you, though you live in an uncharitable world, may yet be charitable and loving. *That ye may, like the bee, ſuck honey out of every flower: That ye may ſhine in a ſea of troubles, as the pearl ſhines in the ſky, though it grows in the ſea; that in all your trials, you may be like the ſtones in Thracia, that neither burn in the fire, nor ſink in the water. That ye may be like the heavens, excellent in ſubſtance, and beautiful in appearance; that ſo you may meet me with joy, in that day, wherein Chriſt ſhall ſay to his Father,* Lo! here am I, and the children which thou haſt given me!

My deſires to you are, That you would make it your buſineſs to ſtudy Chriſt, his word, your own hearts, Satan's plots, and eternity more than ever; that ye would endeavour more to be inwardly ſincere, than outwardly glorious: to *live* than to have *a name* to live. That ye would labour with all your might to be thankful for mercies, faithful in your places, humble under divine appearances, and fruitful under precious ordinances; that, as your means and mercies are greater than others, ſo your account before God, may not prove worſe than others. That ye would pray for me who am not worthy to be named among the ſaints, that I may be an uſeful inſtrument in the hand of Chriſt, to bring in many ſouls unto him, and to build up thoſe that are brought in, in their moſt holy faith: and that utterance may be given to me, that I may make known all the will of God. 2 *Cor.* xi. 23, 24, 25, 26, 27, 28. That I may be ſincere, faithful, fervent, and conſtant in the work of the Lord, and that my labour be not in vain

vain in the Lord: that my labours may be accepted in the Lord, and to his ſaints, *and that I may daily ſee the travail of my ſoul.*

But above all, pray for me, that I may more and more find the power and ſavour of thoſe things upon my own heart, that I give out to you and others, and that my ſoul may be ſo viſited with ſtrength from on high, that I may live up fully and conſtantly to thoſe truths that I hold forth to the world; and that I may be both in life and doctrine, a burning and a ſhining light, that ſo when the Lord Jeſus ſhall appear, I may receive a crown of glory, which he ſhall give to me in that day, and not only to me, but to all them who love his appearance, &c.

Finally remember this, that your life is ſhort, your duties many, your aſſiſtance great, and your reward ſure; therefore faint not, hold on, and hold up in ways of well doing, and heaven ſhall make amends for all.

I ſhall now take leave of you, when my heart hath by my hand ſubſcribed, that I am,

Your loving Paſtor under Chriſt, according to all Paſtoral affections and engagements in our deareſt Lord.

THOMAS BROOKS.

A WORD

A WORD TO THE READER.

DEAR FRIEND,

SOLOMON bids us buy the truth, *Prov.* xxiii. 23. (*Multi amant veritatem lucentem, oderunt redarguentem.* Many love the light of truth, but hate reproof from it) but doth not tell us what it muſt coſt, becauſe we muſt get it, though it be never ſo dear; we muſt love it both ſhining and ſcorching; every parcel of truth is precious as the filings of gold; we muſt either live with it, or die for it. As Ruth ſaid to Naomi, *Whither thou goeſt, I will go, and where thou lodgeſt, I will lodge, and nothing but death ſhall part thee and me:* Ruth i. 16, 17. (*Si veritas eſt cauſa diſcordia, mori poſſum, facere non poſſum.* Jerom. If truth is the cauſe of contention, nothing but death can ſeparate me from it, and even that cannot do it.) So muſt gracious ſpirits ſay, Where truth goes, I will go, and

and where truth lodges, I will lodge, and nothing but death ſhall part me and truth. A man may lawfully ſell his houſe, land and jewels, but truth is a jewel that exceeds all price, and muſt not be ſold, it is our heritage. *Thy teſtimonies have I taken as an heritage for ever.* Pſal. cxix. 111. It is a legacy that our fore-fathers have bought with their blood, which ſhould make us willing to lay down any thing, and lay out every thing, that we may with the wiſe merchant in the goſpel *Mat.* v. 18. purchaſe this precious pearl, which is more worth than heaven and earth, and which will make a man live happily, die comfortably, and reign eternally.*

And now if thou pleaſeſt, read the work, and receive this counſel from me.

Firſt, Thou muſt know that every man cannot be excellent, yet may be uſeful. An iron key may unlock the door of a golden treaſure, yea, iron can do ſome things that gold cannot do.

Secondly, Remember, it is not haſty reading, but ſeriouſly meditating† upon holy and heavenly truths, that makes them prove ſweet and profitable to the ſoul. It is not the bee's touching of the flowers that gathers honey, but her abiding for a time upon them, and drawing out the ſweet. It is not he that reads moſt, but he that meditates moſt, that will prove the choiceſt, ſweeteſt, wiſeſt, and ſtrongeſt Chriſtian.

Thirdly

* *Veritas vincit. Truth* at laſt *Triumphs.*

† It is a Law among the Perſees in India, to uſe premeditation in what they are to do, that if it be bad, to reject it, if good to do it.

Thirdly, Know that it is not the knowing, the talking, nor the reading man, but the doing man, that at laſt will be found the happieſt man: If you know theſe things, bleſſed and happy are you if you do them. Not every one that ſaith, Lord, Lord, ſhall enter into the kingdom of heaven, but he that doth the will of my father that is in heaven. *John* xv. 14. *Mat.* vii. 21. It was a good ſaying of Juſtin Martyr, *Non in verbis, ſed in factis rei noſtræ religionis conſiſtunt.* Our religion conſiſts not in ſpeaking of the things, but in doing them. Judas called Chriſt Lord, Lord, and yet betrayed him, and is gone to his place; Ah! how many Judas's have we in theſe days that kiſs Chriſt, and yet betray Chriſt; that in their words profeſs him, but in their works deny him; that bow their knee to him, and yet in their hearts deſpiſe him; that call him Jeſus, and yet will not obey him for their Lord.

Reader, If it be not impreſſed upon thy heart to practiſe what thou readeſt, to what end doſt thou read, to encreaſe thy own condemnation? If thy light and knowledge be not turned into practice, the more knowing thou art, the more miſerable thou wilt be in the day of recompence; thy light and knowledge will torment thee more than all the devils in hell.* Thy knowledge will be that rod that will eternally laih thee, and that ſcorpion that will for ever bite thee, and that worm

* The Heathen Philoſopher (*Seneca*) liked not ſuch as are (*ſemper victuri*) always about to live, but never begin. God loves (ſaith *Luther*) *Curriſtas*, not *Quæriſtas*, the runner, not the queſtioner. *Pacuvius* hath an elegant ſaying, *I hate*, (ſaith he) the men that are idle in deed, and philoſophical in word, &c.

worm that will everlaſtingly gnaw thee; therefore read, and labour to know, that thou mayeſt do, or elſe thou art undone for ever. When *Demoſthenes* was aſked, what was the firſt part of an orator, what the ſecond, what the third? he anſwered, Action: The ſame may I ſay, if any ſhould aſk me, what is the firſt, the ſecond, the third part of a Chriſtian? I muſt anſwer action. That man who reads that he may know, and labours to know that he may do, will have two heavens, a heaven of joy, peace and comfort on earth, and a heaven of glory and happineſs after death,

Fourthly, and laſtly, If in thy reading thou wilt caſt a ſerious eye upon the margin, thou wilt find many ſweet and precious notes, that will oftentimes give light to the things thou readeſt, and pay thee for thy pains with much comfort and profit. So, deſiring that thou mayeſt find as much ſweetneſs and advantage in reading this Treatiſe, as I have found, (by the over-ſhadowings of heaven) in the ſtudying and writing of it, I recommend thee to God, and to the word of his grace, which is able to build thee up, and to give thee an inheritance among them which are ſanctified. And reſt,

READER,

Thy Soul's Servant in every

Office of the Goſpel,

THOMAS BROOKS.

PRECIOUS

PRECIOUS REMEDIES

AGAINST

SATAN's DEVICES.

2 Cor. ii. 11.

Leſt Satan ſhould get an advantage of us: for we are not ignorant of his Devices.

IN this fifth verſe the Apoſtle ſhews, that the inceſtuous perſon had, by his inceſt, made ſad thoſe precious ſouls that God would not have made ſad: ſouls that walk ſinfully are Hazaels to the godly, and draw many ſighs and tears from them. Jeremiah weeps in ſecret for Judah's ſins; and Paul cannot ſpeak of thoſe *belly-gods* with dry eyes, *Phil.* iii. 18. And Lot's righteous ſoul was burthened,* vexed, and racked, by the filthy Sodomites, 2 *Pet.* ii. 7, 8. Every ſinful Sodomite was a Hazael to his eyes, a Hadadrimmon to his heart. Gracious ſouls uſe to mourn for other men's

* KATAPONOUMENON, EBASANIZEN.

men's ſins as well as their own, and for their ſouls and ſins who make a mock of ſin, and a jeſt of damning their own ſouls. Guilt or grief, is all that gracious men get by communion with ſuch vain perſons. *Pſal.* cxix. 136, 158.

In the 6th verſe he ſhews, that the puniſhment that was inflicted upon the inceſtuous perſon, was ſufficient, and therefore they ſhould not refuſe to receive him who had repented, and ſorrowed for his former faults and follies. It is not for the honour of Chriſt, the credit of the goſpel, nor the good of ſouls, for profeſſors to be like thoſe bloody wretches, that burnt ſome that recanted at the ſtake, ſaying, *that they would ſend them out of the world while they were in a good mind.**

In the 7, 8, 9, and 10 verſes, the Apoſtle ſtirs up the church to forgive him, to comfort him, and to confirm their love towards him, leſt he ſhould be ſwallowed up with overmuch ſorrow; Satan going about to mix the deteſtable darnel of deſperation, with the godly ſorrow of a pure penitent heart. It was a ſweet ſaying of one, *Let a man grieve for his ſin, and then joy for his grief*: † that ſorrow for ſin that keeps the ſoul from looking towards the mercy-ſeat, and that keeps Chriſt and the ſoul aſunder, or that renders the ſoul unfit for the communion of ſaints, is a ſinful ſorrow.

In the 11th verſe, he lays down another reaſon to move them to ſhew pity to the penitent ſinner, that was mourning under his ſin and miſery; i. e. *Leſt Satan ſhould get an advantage of us, for we are not*

* Acts and Mon. fol. 1392. † *Doleat & de dolore gaudeat.* Jerom.

not ignorant of his devices. A little for the opening of the words.

Leſt Satan ſhould get an advantage of us, leſt Satan over-reach us.* The Greek word ſignifieth to have more than belongs to one. The compariſon is taken from the greedy merchant, that ſeeketh and taketh all opportunities to beguile and deceive others. Satan is that wily merchant, that devoureth not widows houſes, but many ſouls.

We are not ignorant of Satan's devices,† or plots, or machinations, or ſtratagems; he is but a titular Chriſtian, that hath not perſonal experience of Satan's ſtratagems, his ſet and compoſed machinations, his artificially moulded methods, his plots, darts, and depths, whereby he out-witted our firſt parents, and puts the cheat upon us ſtill, as he ſees opportunity.

The main obſervation that I ſhall draw from theſe words, is this:

That Satan hath his ſeveral devices to deceive, entangle, and ruin the ſouls of men.

I ſhall,

1. Introduce the ſubject.
2. Shew you his ſeveral Devices. And,
3. The remedies againſt his Devices.
4. How it comes to paſs, that he hath ſo many ſeveral Devices to deceive, entangle, and ruin the ſouls of men.
5. I ſhall lay down ſome propoſitions concerning Satan's Devices.

* PLEONEKTETHOMEN. Leſt we ſhould be defrauded, &c.
† NOEMATA. Counſels.

For the proof of the ſubject take theſe few ſcriptures, Epheſ. vi. 11. *Put on the whole armour of God, that ye may be able to ſtand againſt the wiles of the devil.* The Greek word that is here rendered *wiles*, is a notable emphatical word.

1. It ſignifies ſuch treacheries as come upon ones back at unawares. It notes the method or way-layings of that old ſubtle ſerpent, who, like *Dan's* adder in the path, biteth the heels of paſſengers, and thereby transfuſeth his venom to the head and heart. The word ſignifies an ambuſhment,* or ſtratagem of war, whereby the enemy ſets upon a man *ex inſidiis, at unawares.*

2. It ſignifies ſuch ſnares as are ſet to catch us in our road:† a man walks in his road, and thinks not of it; but ſuddenly he is taken by thieves, or falls into a pit, &c.

3. It ſignifies ſuch as are purpoſely and craftily ſet for the taking the prey at the greateſt advantage that can be; The Greek METHODEIAS being derived from META and ODOS, ſignifies properly a way-laying, circumvention, or going about, as they do which ſeek after their prey. Julian by his craft drew more from the faith, than all his perſecuting predeceſſors could do by their cruelty. So Satan doth more hurt in his ſheep's ſkin, than by roaring like a lion.

Take one ſcripture more for the proof of the ſubject, and that is in 2 Tim. ii. ult. *And that they might recover themſelves out of the ſnare of the devil, who are taken captive by him at his will.* The Greek word that is here rendered *recover themſelves*,‡ ſignifies to awake themſelves; the Apoſtle alludeth to

* METHODEIAS. † OMETA & ODOS. ‡ ANANEPSOSIN.

to one that is aſleep, or drunk, who is to be awakened and reſtored to his ſenſes; and the Greek word that is here rendered *taken captive*,† ſignifies to be taken alive; the word is, properly, a warlike word, and ſignifies to be taken alive as ſoldiers are taken alive in the wars, or as birds are enſnared and taken alive by the fowler. Satan hath ſnares for the wiſe and ſimple; ſnares for hypocrites and the upright; for generous and for timorous ſouls; for the rich and the poor; for the aged and for youth, &c. Happy are thoſe who are not taken and held in the ſnares that he hath laid.

One proof more, and then I will proceed to the opening of the ſubject, and that is in Rev. ii. 24. *But unto you I ſay, and unto the reſt in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they ſpeak, I will put upon you no other burthen, but to hold faſt till I come.* Thoſe poor ſouls called their opinions the depths of God,‡ when, indeed, they were the depths of Satan. You call your opinions depths, and ſo they are, but they are ſuch depths as Satan hath brought out of hell; they are the whiſperings and hiſſings of that ſerpent, not the inſpirations of God. So much by way of INTRODUCTION.

Now I am to ſhew you his ſeveral Devices; and herein I ſhall firſt ſhew you the Device he hath to draw the ſoul to ſin: I ſhall inſtance in theſe twelve, which may beſpeak our moſt ſerious conſideration.

† ΕΖΩΓΡΕΜΕΝΟΙ. ‡ *Pareus in loc.* 1 Tim. iv. 1.

CHAP. I.

His firſt device to draw the ſoul to ſin, is,

TO preſent the bait, and hide the hook; to preſent the golden cup, and hide the poiſon; to preſent the ſweet and the pleaſure, that may flow into the ſoul by yielding to ſin, and hide from the ſoul the wrath and miſery that will certainly follow the committing of ſin.* By this Device he took our firſt parents, Gen. iii. 4, 5. *And the ſerpent ſaid unto the woman, ye ſhall not ſurely die. For God doth know, that in the day ye eat thereof, then your eyes ſhall be opened, and ye ſhall be as gods, knowing good and evil.* Your eyes ſhall be opened, and you ſhall be as gods; here is the bait, the ſweet, the pleaſure, the profit.† Oh! but he hides the

* So to reduce D. Taylor, martyr, they promiſed him not only his pardon, but a biſhoprick. *Acts & Mon. fol.* 1, 85.

† *Ineſt peccatum cum delectaris: regnat ſi conſentis.* Aug. in Pſ. 50. *Thou art allured to ſin, and if thou conſenteſt, Satan reigns.*

the hook, the ſhame, the wrath, and the loſs that would certainly follow.

There is an opening of the eyes of the mind to contemplation and joy, and there is an opening of the eyes of the body to ſhame and confuſion. He promiſeth them the former, but intends the latter, and ſo cheats them, giving them an apple in exchange for Paradiſe; as he deals by thouſands in the preſent day. Satan with eaſe puts fallacies upon us, by his golden baits, and then leads us, and leaves us in a fool's paradiſe; he promiſes the ſoul honour, pleaſure and profit, &c. but pays it with the greateſt contempt, ſhame, and loſs that can be; by a golden bait he laboured to catch Chriſt, *Matt.* iv. 8, 9. He ſhewed him the beauty and glory of a bewitching * world, which doubtleſs would have taken many a carnal heart; but here the devil's fire fell upon wet tinder, and therefore took not; theſe tempting objects did not at all win upon his

* This world at laſt ſhall be burnt for a witch, ſaith one.

affections, nor dazzle his eyes; though many have eternally died of the wound of the eye, and fallen for ever by this vile ſtrumpet the world, who, by laying forth her two fair breaſts of profit and pleaſure, hath wounded their ſouls, and caſt them down into utter perdition:† ſhe hath, by the glittering of her pomp and preferment, ſlain millions; as the ſerpent *Scytale*, which, when ſhe cannot overtake the fleeing paſſengers, doth, with her beautiful colours, aſtoniſh and amaze them, ſo that they have no power to paſs away till ſhe have ſtung them to death. Adverſity hath ſlain her thouſands, but proſperity her tens of thouſands. — Now the Remedies againſt this Device of the devil, are theſe:

Remedy I. KEEP at the greateſt diſtance from ſin, and from playing with the golden bait that Satan holds forth to catch you; ſee Rom. xii. 9. *Abhor that which is evil, cleave to that which is good;* when

† *Multi amando res noxias ſunt miſeri, habendo miſeriores.* Aug. in Pſ. 16. Many are miſerable by loving hurtful things, but they are more miſerable by having them. Men had need pray with Bernard, *Da Domine ut ſic poſſideamus temporalia, ut non perdamus æterna.* Grant us Lord that we may ſo partake of temporal felicity, that we may not loſe eternal.

when we meet with any thing extremely evil, and contrary to us, nature abhors it, and retires as far as it can from it. The Greek word that is here rendered *abhor*,* is very ſignificant; it ſignifies to hate it as hell itſelf, to hate it with horror.

Anſelm uſed to ſay, *That if he ſhould ſee the ſhame of ſin on the one hand, and the pains of hell on the other, and muſt of neceſſity chuſe one, he would rather be thruſt into hell without ſin, than go into heaven with it*; ſo great was his hatred and deteſtation of ſin. It is our wiſeſt and ſafeſt courſe to ſtand at the furtheſt diſtance from ſin; not to go near the houſe of the harlot, *Prov.* v. 8. but to flee from all appearance of evil. 1 *Theſſ.* v. 22. The beſt courſe to prevent falling into the pit, is to keep at the greateſt diſtance;† he that will be ſo bold as to dance upon its brink, may find by woful experience, that it is a righteous thing with God, that he ſhould fall into it. Joſeph keeps at a diſtance from ſin, and from playing with Satan's golden baits, and ſtands. David draws near, and plays with the bait, and falls, and ſwallows bait and hook with a witneſs. David comes near the ſnare, and is taken in it, and gets broken bones, a wounded conſcience, and the frowns of God.

Sin is a plague, yea, the greateſt and moſt infectious plague in the world; and yet, how few are there that ſo tremble at it, as to keep at a diſ-

* APOSTUGOUNTES. The ſimple verb imparts extreme deteſtation, which is aggravated by the compoſition. Chryſ.

† It was a divine ſaying of a Heathen, *That if there were no God to puniſh him, no devil to torment him, no hell to burn him, no man to ſee him, yet would he not ſin for the uglineſs and filthineſs of ſin, and the grief of his own conſcience.* Sen.

tance from it? 1 Cor. v. 6. *Know ye not that a little leaven leaveneth the whole lump?* As ſoon as one ſin had ſeized upon Adam's heart, all ſin entered into his ſoul and overſpread it. How hath Adam's one ſin ſpread over all mankind; Rom. v. 12. *Wherefore as by one man ſin entered into the world, and death by ſin, and ſo death paſſed upon all men, for that all have ſinned.* Ah! how doth the father's ſin infect the child, the huſband's infect the wife, the maſters the ſervant? The ſin that is in one man's heart, is able to infect a whole world, it is of ſuch a ſpreading and infectious nature.*

The ſtory of the Italian, who firſt made his enemy deny God, and then ſtabbed him, and ſo at once murdered both body and ſoul, declares the perfect malignity of ſin; and Oh! that what hath been ſpoken upon this head, may prevail with you to ſtand at a diſtance from ſin.

Remedy II. CONSIDER that ſin is but a bitter-ſweet; that ſeeming ſweet that is in ſin will quickly vaniſh, and laſting ſhame and ſorrow will come in the room thereof: Job. xx. 12, 13, 14. *Though wickedneſs be ſweet in his mouth, though he hide it under his tongue, though he ſpare it, and forſake it not, but keep it ſtill within his mouth, yet his meat in his bowels is turned, it is the gall of aſps within him.* Forbidden profits and pleaſures are moſt pleaſing to vain men

* Sin is like thoſe diſeaſes that are called by the phyſicians, *Corruptio totius ſubſtantiæ.* The corruption of the whole maſs.

Evil communication corrupts good manners; and by evil example, *eſpecially* in ſuperiors, much miſchief is done. The vices of a prince are generally taken up by the court, and the corruptions of the clergy, both in doctrine and example, are imbibed and followed by the laity, to the injury of their own ſouls, and the diſhonour of God. Superiors cannot be too much upon their watch, in their life and conduct. D.

men, who count madneſs mirth, &c. Many long to be meddling with the murdering morſels of ſin, which nouriſh not, but rend and conſume the heart and ſoul that receives them.* Many eat that on earth, that they digeſt in hell; ſin's murdering morſels will deceive them that devour them. Adam's apple, Eſau's meſs, the Iſraelites quails, Jonathan's honey, and Adonijah's dainties, were all bitter-ſweets. After the meal is ended, comes the reckoning: men muſt not think to dance and dine with the devil, and then to ſup with Abraham, Iſaac and Jacob, in the kingdom of heaven; to feed upon the poiſon of aſps, and yet that the viper's tongue ſhould not ſlay them.

When the aſp ſtings a man, it firſt tickles him ſo as to make him laugh, till the poiſon by little and little gets to the heart, and then it pains him more than ever it delighted him: ſo doth ſin; it may pleaſe a little at firſt, but it will pain the ſoul with a witneſs at laſt; yea, if there were the leaſt real delight in ſin, there could be no real hell, where men ſhall be moſt miſerably tormented with, and for their ſin.

Remedy III. SOLEMNLY conſider, that ſin will uſher in the greateſt loſſes that can be upon our ſouls;‡ it will uſher in the loſs of that divine fa-

* When the golden bait is ſet forth to catch us, we muſt ſay as *Demoſthenes* the orator did of the beautiful *Lais*, when he was aſked an exceſſive ſum of money to behold her, *I will not buy repentance ſo dear; I am not ſo ill a merchant as to ſell eternals for temporals.* If intemperance could afford more pleaſure than temperance, Heliogabalus ſhould have been more happy than Adam in Paradiſe. *Plutarch.*

‡ Iſa. lix. 2. Pſal. li. 12, Iſa. lix. 8. 2 Chron. xv. 3, 4. Jer. xvii. 18. v. 12.

vour that is better than life, and the loſs of that joy that is unſpeakable and full of glory, and the loſs of that peace that paſſeth underſtanding, and the loſs of many outward deſireable mercies, which otherwiſe the ſoul might have enjoyed.

It was a ſound and ſavoury reply of an Engliſh captain, at the loſs of Calais, when a proud Frenchman ſcornfully demanded, *When will you fetch Calais again?* he replied, †*When your ſins ſhall weigh down ours.* Ah! England! my conſtant prayer for thee is, that thou mayeſt not ſin away thy mercies into their hands, that cannot call mercy, mercy, and that would rejoice in nothing more than to ſee thy ſorrow and miſery, and to ſee that hand make the naked, which hath clothed thee with much mercy and glory.

Remedy IV. SERIOUSLY conſider, that ſin is of a very deceitful and bewitching nature; ſin is from the greateſt deceiver,* it is a child of his own begetting, it is the ground of all the deceit in the world, and, in it's own nature, it is exceeding deceitful. Heb. iii. 13. *But exhort one another daily, while it is called to day, leſt any of you be hardened through the deceitfulneſs of ſin.* It will kiſs the ſoul, and pretend fair to it, and yet betray it for ever; it will, with Delilah, ſmile upon us, that it may betray us into the hands of the devil, as ſhe did Sampſon into the hands of the Philiſtines. Sin gives Satan power over us, and advantage

† *Quando peccata veſtra erunt noſtris graviora.*

* In Sardis there grew an herb called *Appium Sardis*, that would make a man lie laughing when he was deadly ſick; ſuch is the operation of ſin.

advantage to accuſe us and lay claim to us, as thoſe that wear his badge; it is of a very bewitching nature, where it is upon the throne it ſo deceives, that the ſoul cannot leave it, though it periſh eternally by it.† Sin ſo bewitches the ſoul, that it makes it call evil good, and good evil; bitter ſweet, and ſweet bitter; light darkneſs, and darkneſs light: and a ſoul thus bewitched with ſin, will ſtand it out to the death, at the ſwords point with God: let God ſtrike and wound, and cut to the very bone, yet the bewitched ſoul cares not, fears not, but will hold on in a courſe of wickedneſs, as you may ſee in Pharaoh, Balaam, and Judas; tell ſuch a ſoul, that ſin is a viper that will certainly kill when it is not killed; that ſin often kills ſecretly, inſenſibly, eternally, yet the deceived ſoul cannot, nor will not ceaſe from ſin.

When the phyſicians told Theotimus, that except he did abſtain from drunkenneſs and uncleanneſs, &c. he would loſe his eyes; his heart was ſo bewitched to his ſins, that he anſwered, *Then farewel ſweet light*;* he had rather loſe his eyes than leave his ſin: ſo a man bewitched with ſin, had rather loſe God, Chriſt, heaven, and his own ſoul, then part with his ſin. O, therefore, for ever take heed of playing, or nibbling at Satan's golden baits.

† Which occaſioned Chryſoſtome to ſay, when Eudoxia the empreſs threatened him, *Go tell her (Nil niſi peccatum timeo) I fear nothing but ſin.*

* *Vale lumen amicum.* Ambroſe.

CHAP. II.

The ſecond Device of Satan to draw the ſoul to ſin, is,

BY painting ſin in virtuous colours. Satan knows, that if he ſhould preſent ſin in it's own nature and dreſs, the ſoul would rather flee from it, than yield to it, and therefore he preſents it to us, not in it's own proper colours, but painted and gilded over with the name and ſhew of virtue, that we may more eaſily be overcome by it, and take more pleaſure in committing it. Pride, he preſents to the ſoul under the name of neatneſs and cleanlineſs; covetouſneſs, (which the Apoſtle condemns for idolatry) to be but good huſbandry; drunkenneſs, good fellowſhip; rioting, under the notion of liberality; and wantonneſs is a trick of youth, &c. —The Remedies againſt this Device of Satan are theſe:

Remedy

Remedy I. First, consider that sin is no less filthy, vile, and abominable, for being coloured and painted with virtuous colours. A poisonous pill is no less poisonous because it is gilded over with gold; nor is a wolf less ravenous because he hath put on a sheep's skin; nor is the devil less a devil, because he appears sometimes like an angel of light. So neither is sin less filthy and abominable, because it is painted over with fair colours.

Remedy II. The more sin is painted forth under the colour of virtue, the more dangerous it is to the souls of men; this we see evident in these days, by those very many souls that are turned out of the holy way, into ways of highest vanity and folly, by Satan's neat colouring over sin, and painting forth vice with the colour of virtue.* This is so notorious, that I need but name it; the most dangerous vermin are too often found under the fairest and sweetest flowers, and the fairest glove is often drawn upon the foulest hand, and the richest robes are often put upon the filthiest bodies: So are the fairest and sweetest names, upon the greatest and most horrible vices and errors that are in the world; ah! that we had not too many sad proofs of this amongst us.

Remedy III. Look on sin with that eye, which within a few hours we shall see it.‡ Ah souls! when

* *Turpiora sunt vitia quæ virtutum specie celantur.* Jer. They are most wicked who so paint vices, as to set them forth as virtues. Thus the *Illuminates* (as they called themselves) a pestilent sect in *Arragon*, professing and affecting in themselves a kind of angelical purity, fell suddenly to the justifying of bestiallity, as many have done in these days.

‡ *Tacitus* speaks of *Tiberius*, that when his sins did appear in their own colours, they did so terrify and torment him, that he protested to the Senate, that he suffered death daily.

when you ſhall lie upon a dying bed, and ſtand before a judgment ſeat, ſin ſhall be unmaſked, and its robes will be taken off, and then it ſhall appear more vile, filthy, and terrible than hell itſelf; then that which formerly appeared moſt ſweet, will appear moſt bitter, and that which appeared moſt beautiful, will appear moſt ugly, and that which appeared moſt delightful, will then appear moſt dreadful to the ſoul. Ah! the ſhame, the pain, the gall, the bitterneſs, the horror, that the ſight of ſin, when it's dreſs is taken off, will raiſe in poor ſouls. Sin will ſurely prove evil and bitter to the ſoul, when it's diſguiſe is taken off. A man may have the ſtone, who feels no fit of it. Conſcience will work at laſt, though for the preſent one may feel no fit of accuſation.† *Laban* ſhewed himſelf at parting, and ſin will be bitterneſs in the latter end, when it ſhall appear to the ſoul in it's own filthy nature. The devil deals with men, as the *Panther* doth with beaſts; he hides his deformed head, till his ſweet ſcent hath drawn them into danger; till we have ſinned Satan is a Paraſite, when we have ſinned, he is a tyrant. Oh ſouls! the day is at hand, when the devil will pull off the paint and garniſh that he hath put upon ſin, and preſent that monſter ſin in ſuch a horrid ſhape to your ſouls, as will trouble your thoughts, change your countenance, looſe the joints of your loins, and cauſe your knees to daſh one againſt another, and ſo terrify your hearts, that you will be ready with Ahitophel and Judas, to deſtroy your bodies on earth, and

† Satan who now allures thee to ſin, will e're long make thee to ſee that *(peccatum eſt deicidium) Sin is a murdering of God*, and this will make thee murder two at once, thy ſoul and body, unleſs the Lord in mercy holds thy hands.

and your ſouls in hell, if the Lord hath not more mercy on you, than he had on them. Oh! therefore look upon ſin now, as you muſt look upon it to all eternity, and as God, conſcience, and Satan will preſent it to you another day.

Remedy IV. SERIOUSLY conſider, that even thoſe very ſins that Satan paints, and puts new names and colours upon, coſt the beſt, the nobleſt, even the life-blood of the Lord Jeſus.* That Chriſt ſhould come from the eternal boſom of his father, to a region of ſorrow and death; that God ſhould be manifeſted in the fleſh, the Creator made a creature; that he that was cloathed with glory, ſhould be wrapped with rags of fleſh; he that filled heaven and earth with his glory, ſhould be cradled in a manger; that the power of God ſhould fly from the weakneſs of man, the God of Iſrael go down into Egypt, that the God of the law ſhould be ſubject to the law; the God of circumciſion, circumciſed; the God that made the heavens working at Joſeph's homely trade; that he that binds the devils in chains, ſhould be tempted; that he whoſe is the world, and the fulneſs thereof, ſhould hunger and thirſt; that the God of ſtrength ſhould be weary, the judge of all fleſh condemned, the God of life put to death: that he that is one with the father, ſhould cry, out of miſery, *My God, my God, why haſt thou forſaken me.*‡ That

* *Una guttula plus valet quam cœlum & terra,* Luther, i. e. *One little drop* (ſpeaking of the blood of Chriſt) *is more worth than Heaven and Earth.*

‡ One of the Rabbins, when he read what bitter torments the Meſſiah ſhould ſuffer, when he came into the world, cried out, *Veniat Meſſias & ego non videam,* i. e. *Let the Meſſias come, but let not*

That he that had the keys of hell and death at his girdle, ſhould lie impriſon'd in the ſepulchre of another, having in his life time, no where to lay his head, nor after death to lay his body: that that head before which the Angels caſt down their crowns, ſhould be crowned with thorns: and thoſe eyes purer than the ſun, put out by the darkneſs of death; thoſe ears, which hear nothing but hallelujahs of ſaints and angels, to hear the blaſphemies of the multitude; that face, that was fairer than the ſons of men, to be ſpit on by thoſe beaſtly wretched Jews; that mouth and tongue that ſpake as never man ſpake, accuſed for blaſphemy; thoſe hands that freely ſwayed the ſcepter of heaven, and thoſe feet like unto fine braſs, nailed to the croſs for man's ſins; each ſenſe annoyed, his feeling or touching with a ſpear and nails; his ſmell with ſtinking ſavour, being crucified about Golgotha, the place of ſkulls; his taſte with vinegar and gall; his bearing with reproaches, and the ſight of his mother and diſciples bemoaning him; his ſoul comfortleſs and forſaken, and all this for thoſe very ſins that Satan paints, and puts fine colours upon; Oh! how ſhould the conſideration of this ſtir up the ſoul againſt it, and induce the ſoul to fly from it, and to uſe all holy means, whereby ſin may be ſubdued and deſtroyed.*

After

not me ſee him. Dionyſius being in Egypt, at the time of Chriſt's ſuffering, and ſeeing an eclipſe of the Sun, and knowing it to be contrary to nature, cried out, *(Aut Deus naturæ patitur, aut mundi machina diſſolvitur) either the God of Nature ſuffers, or the frame of the world will be diſſolved.*

* It is an excellent ſaying of Bernard, *(Quanto pro nobis vilior tanto nobis charior)* The more vile Chriſt made himſelf for us, the more dear he ought to be to us.

After Julius Cæſar was murdered, Antonius brought forth his coat all bloody, and cut, and laid it before the people, ſaying, *Look, here you have your emperor's coat, thus bloody, and torn*; whereupon the people were preſently in an uproar, and cried out to ſlay thoſe murderers; and they took their tables and ſtools that were in the place, and ſet them on fire, and run to the houſes of them that had ſlain Cæſar, and burnt them. So when we conſider that ſin hath ſlain our Lord Jeſus, ah! how ſhould it provoke our hearts to be revenged on ſin, that hath murdered the Lord of glory,† and hath done that miſchief, that all the devils in hell could not have done.

It was good counſel one gave, *Never let go out of your mind, the thoughts of a crucified Chriſt*: let theſe be meat and drink unto you; let them be your ſweetneſs and conſolation; your honey, and your deſire; your reading, and your meditation; your life, death, and reſurrection.

CHAP. III.

The third Device that Satan hath to draw the ſoul to ſin, is,

BY extenuating of ſin; Ah! ſaith Satan, it is but a little pride, a little worldlineſs, a little uncleanneſs, a

† *Nolo vivere ſine vulnere cum te video vulneratum.* Oh, my God! as long as I ſee thy wounds, I will never live without wounds, ſaid *Bonaventure*.

a little drunkenneſs, &c. As Lot ſaid of Zoar, *It is but a little one, and my ſoul ſhall live;* Gen. xix. 20. alas, ſaith Satan it is but a very little ſin you ſtick ſo at; you may commit it without any danger to your ſoul, you may commit it, and yet your ſoul ſhall live. —The Remedies againſt this Device of Satan, are theſe:

Remedy I. FIRST, ſolemnly conſider, that thoſe ſins which we are apt to account ſmall, have brought upon men the greateſt wrath of God,† as the eating of an apple, gathering a few ſticks on the Sabbath-day, and touching of the ark; Oh! the dreadful wrath that theſe ſins brought down upon the heads and hearts of men. The leaſt ſin is contrary to the law, the nature, the being, and the glory of God; and therefore is often puniſhed ſeverely by him; and do we not ſee daily the vengeance of the Almighty falling upon the bodies, names, ſtates, families, and ſouls of men, for thoſe ſins that are but little ones in their eyes? Surely if we are not utterly left of God, and blinded by Satan, we cannot but ſee it. Oh therefore! when Satan ſays it is but a little one, do thou ſay, oh! but thoſe ſins that thou calleſt little

† *Draco* the rigid law-giver, being aſked why (when ſins were not equal) he appointed death to all? anſwered, *He knew that ſins were not all equal, but he knew the leaſt deſerved death.* So though the ſins of men be not all equal, yet the leaſt of them deſerves eternal death.

little, are ſuch as will cauſe God to ſend deſtruction upon ſinners, as he did upon the Sodomites,

Remedy II. SERIOUSLY conſider, that giving way to leſs ſins, makes way for the committing of greater. He that to avoid a greater ſin, will yield to a leſſer, ten thouſond to one, but God in juſtice will leave that ſoul to fall into a greater: If we commit one ſin to avoid another, it is juſt, we ſhould avoid neither, having neither law nor power in our own hands, to keep off ſin as we pleaſe; and we by yielding to the leſſer, tempt the tempter to tempt us to the greater. Sin is of an encroaching nature, it creeps on the ſoul by degrees, ſtep by ſtep, till it brings the ſoul to the very height of ſin.* David gives way to his wandering eye, and this led him to thoſe foul ſins that cauſed God to break his bones, and to turn his day into night, and to leave his ſoul in great darkneſs. Jacob and Peter, and other ſaints, have found this true by woful experience, that the yielding to a little ſin, hath been the uſhering in of a greater; the little thief will open the door, and make way for the greater, and the little wedge knocked in, will make way for the greater. Satan will firſt draw thee to ſit with the drunkard, and then to ſip with him, and then at laſt to be drunk with him; he firſt will draw thee to be unclean in thy thoughts, and then to be ſo in thy looks, and then to be ſo in thy words, and at laſt to be unclean in thy practices; he will firſt draw thee

* Pſal. 137. 9. *Happy ſhall he be that taketh and daſheth thy little ones againſt the ſtones.* Hugo's gloſs is pious, &c. *(ſit nihil in te Babilonicum) Let there be nothing in thee of Babylon; not only the grown men, but the little ones muſt be daſhed againſt the ſtones; not only great ſins but little ſins muſt be killed, or they will kill the ſoul for ever.*

to look on the golden wedge, and then to like it, and then to handle it, and at laſt by wicked ways to gain it, though thou runneſt the hazard of loſing God and thy ſoul for ever: as you may ſee in Gehazi, Achan, and Judas, and many in theſe our days. Sin is never at a ſtand, *Pſal.* i. 1, firſt *ungodly*, then *ſinners*, then *ſcorners*; here they go on from ſin to ſin, till they come to the top of ſin, viz. *to ſit in the ſeat of ſcorners*, or as it is in the Septuagint, (TON LOIMON) to *affect the honour of the chair of peſtilence*.

Auſtin writing upon John, tells a ſtory of a certain man, that was of an opinion that the devil made the fly, and not God; ſaith one to him, if the devil made flies, then the devil made worms, and not God, for they are living creatures as well as flies; true, ſaid he, the devil made worms; but ſaid the other, if the devil made worms, then he made birds, beaſts, and man; he granted all: *Thus* ſaith Auſtin, *by denying God in the fly, he came to deny God in man, and to deny the whole creation.**

By all this we ſee, that the yielding to leſſer ſins, draws the ſoul to the committing of greater. Ah! how many in theſe days have fallen, firſt to have low thoughts of *ſcripture* and *ordinances*, and then to ſlight them, and then to make a noſe of wax of them, and then to caſt them off, and at laſt, to advance and lift up themſelves, and Chriſt diſhonouring, and ſoul-damning opinions, above *ſcripture*

* An *Italian* having found his enemy at advantage, promiſed him if he would deny his faith, he would ſave his life: he to ſave his life, denied his faith, which having done, he ſtabbed him, rejoicing that by this, he had at one time, taken revenge both on body and ſoul.

ſcripture and *ordinances*. Sin gains upon man's ſoul by inſenſible degrees.† *Eccleſ.* x. 15. *The beginning of the words of his mouth is fooliſhneſs, and the end of his talking is miſchievous madneſs.* Corruption in the heart, when it breaks forth, is like a breach in the ſea, which begins in a narrow paſſage, till it eat through, and caſt down all before it. The debates of the ſoul are quick, and ſoon ended, and that may be done in a moment, that may undo a man for ever. When a man hath begun to ſin, he knows not where, or when, or how he ſhall make an end; uſually the ſoul goes on from evil to evil, from folly to folly, till it be ripe for eternal miſery; men uſually grow from being naught, to be very naught, and from very naught, to be ſtark naught, and then God ſets them at a diſtance from him for ever.

Remedy III. AGAINST this third Device that Satan hath to draw the ſoul to ſin, is, ſolemnly to conſider, that it is ſad to ſtand with God for a trifle: Dives would not give a crum, *Luke* xvi. 21 therefore he ſhould not receive a drop; it is the greateſt folly in the world to adventure going to hell for a ſmall matter. *I taſted but a little honey* (ſaid Jonathan) *and I muſt die.* 1 Sam. xiv. 43. It is a moſt unkind and unfaithful thing to part with God for a little; little ſins carry with them but little temptations to ſin, and then a man ſhews moſt viciouſneſs and unkindneſs, when he ſins by a little temptation. It is deviliſh to ſin without a temptation, it is little leſs than deviliſh to

† A young man being long tempted to kill his father, or lie with his mother, or be drunk, he thought to yield to the leſſer, viz. to be drunk, that he might be rid of the greater; but when he was drunk, he did both kill his father and lie with his mother.

to ſin on a little occaſion ; || the leſs the temptation is to ſin, the greater is that ſin ; Saul's ſin in not ſtaying for Samuel, was not ſo much in the matter, but it was much in the evil of it, for though Samuel had not come at all, yet Saul ſhould not have offered ſacrifice, but this coſt him dear, his life and kingdom.

It is the greateſt unkindneſs that can be ſhewed to a friend, to hazard wounding and grieving of his ſoul upon a light and ſlight occaſion : So it is the greateſt unkindneſs that we can ſhew to God, Chriſt, and the Spirit, to put God upon complaining, Chriſt upon bleeding, and the Spirit upon grieving, by yielding to little ſins ; therefore, when Satan ſays it is but a little one, anſwer, that often times there is the greateſt unkindneſs ſhewed to God's glorious majeſty, in committing the leaſt folly, and therefore thou wilt not diſpleaſe thy beſt and greateſt friend, by yielding to his leaſt enemy.

Remedy IV. AGAINST this Device of Satan, ſeriouſly conſider, that there is great danger, yea, many times moſt danger in the ſmalleſt ſins. *A little leaven leaveneth the whole lump*, 1 Cor. v. 6. If the ſerpent wind in his head, he will draw in his whole body after. Great ſins ſooner ſtartle the ſoul, and awaken and rouſe it up to repentance, than little ones do ; little ſins often ſlide into

|| It was a vexation to king Lyſimachus, that his ſtaying to drink one ſmall draught of water loſt him his kingdom : and ſo it will eternally vex ſome ſouls at laſt, that for ſome one little ſin (compared with great tranſgreſſions) they have loſt God, heaven, and their ſouls for ever.

into the ſoul, and breed, and work ſecretly* and undiſcernibly in the ſoul, till they come to be ſo ſtrong, as to trample upon and deſtroy it: there is oftentimes greateſt danger to our bodies in the leaſt diſeaſes, becauſe we are apt to make light of them, and to neglect the timely uſe of means to remove them, till they grow ſo ſtrong, that they prove mortal to us: ſo there is often moſt danger in the leaſt ſins, we are apt to take no notice of them, and to neglect thoſe heavenly helps whereby they ſhould be weakened and deſtroyed, till they are grown to that ſtrength, that we are ready to cry out, the medicine is too weak for the diſeaſe; I would pray, and I would hear, but I am afraid that ſin is grown up by degrees to ſuch a head, that I ſhall never be able to prevail over it; but as I have begun to fall, ſo I ſhall utterly fall before it, and at laſt periſh in it, unleſs the power and free grace of Chriſt appear for me glorioufly, beyond my preſent apprehenſion and expectation. The viper is killed by the little young ones that are nouriſhed and cheriſhed in her belly: ſo are many men eternally killed and betrayed by the little ſins (as they call them) that are nourished in their own boſoms.

I know not, ſaith one, *whether the maintenance of the leaſt ſin, be not worſe than the commiſſion of the greateſt; for this may be of frailty that argues obſtinacy.* A little hole in the ſhip ſinks it; a ſmall breach

* Cæſar was ſtabbed with bodkins;—Pope Adrian was choaked with a gnat;—A ſcorpion is little, yet able to ſting a lion to death;—A mouſe is but little, yet killeth an elephant, if he gets up into his trunk;—The leopard being great, is poiſoned with a head of garlick;—The ſmalleſt errors prove many times moſt dangerous;—*It* is as much treaſon to coin pence as bigger pieces.

breach in a ſea-bank carries away all before it; a little ſtab at the heart kills a man; and a little ſin, without a great deal of mercy, will damn him.*

Remedy V. AGAINST this Device of Satan, ſolemnly conſider, that other ſaints have choſen to ſuffer the worſt of torments, rather than they would commit the leaſt ſin; i. e. ſuch as are ſo in the world's account; as you may ſee in Daniel and his companions, who would rather chooſe to burn, and be caſt to the lions, than bow to the image† that Nebuchadnezzar had ſet up. When this Peccadillo, (in the world's account) and a hot fiery furnace ſtood in competition, and they muſt either fall into ſin, or be caſt into the fiery furnace, ſuch was their tenderneſs of the honour and glory of God, and their hatred and indignation againſt ſin, that they would rather burn than ſin; they knew that it was far better to burn for not ſinning,‡ than that God and conſcience ſhould raiſe a fire in their boſoms for ſin.

I have read of that noble ſervant of God, Marcus Arethuſius, miniſter of a church in the time of Conſtantine, who, in Conſtantine's time, had been the cauſe of overthrowing an idol's temple; afterwards, when Julian came to be emperor,

* One little miſcarriage doth, In the eyes of the world, overſhadow all a Chriſtian's graces, as one cloud doth ſometimes overſhadow the whole body of the ſun.

† *Melius mori fame quam idolothytis veſci.* Aug. *It is better to die with hunger, than to eat that which is offered to idols.*

‡ Many Heathens would rather die, than cozen or cheat one another, ſo faithful were they to each other. Will not theſe riſe in judgment againſt many profeſſors in theſe days, who make nothing of over-reaching one another.

peror, he inſiſted the people of that place ſhould build it up again; they were ready to do it, but he refuſed; whereupon, thoſe that were his own people to whom he preached, took him, and ſtripped him of all his clothes, and abuſed his naked body, and expoſed it to children, to lance it with their pen-knives, and then cauſed him to be put in a baſket, and anointed him with honey, and ſet him in the ſun to be ſtung with waſps; and all this cruelty they ſhewed, becauſe he would not do any thing towards building up this idol-temple; nay, they came to this, that if he would do but the leaſt towards it, if he would give but a half-penny to it, they would ſave him: but he refuſed all, though the giving of a half-penny might have ſaved his life; and in ſo doing, he only lived up to that principle that moſt Chriſtians talk of, and all profeſs, but which few come up to, viz. *That we muſt chooſe rather to ſuffer the worſt of torments that men and devils can invent and inflict, than to commit the leaſt ſin, whereby God ſhould be diſhonoured, our conſcience wounded, religion reproached, and our own ſouls endangered.*

Remedy VI. AGAINST this Device of Satan, ſeriouſly conſider, that the ſoul is never able to ſtand under the guilt and weight of the leaſt ſin, when God ſhall ſet it home upon it; the leaſt ſin will preſs and ſink the ſtouteſt ſinner as low as hell, when God ſhall open his eyes, and make him ſee the horrid filthineſs, and abominable vileneſs of ſin. What ſo little, baſe, and vile creatures as lice or gnats? And yet by theſe poor little creatures, God ſo plagued ſtout-hearted Pharaoh, and all Egypt, that fainting under it, they were forced to cry out, *This is the finger of*

God, Exod. viii. 16 to 19. When little creatures, yea, the leaſt creatures, are armed with power from God, they preſs and ſink down the greateſt, proudeſt, and ſtouteſt tyrants* that breathe: ſo when God caſts a ſword into the hand of a little ſin, and arms it againſt the ſoul, it will faint and fall under it. Some, who have but projected adultery, without actually committing it; and others, having found a trifle, and made no conſcience to reſtore it, knowing by the light of natural conſcience, that they did not do as they would be done by; and others, that have had ſome unworthy thought of God, have been ſo frighted, amazed, and terrified for thoſe ſins which are ſmall, (in men's account) that they have wiſhed they had never been; they could take no delight in any earthly comfort; they have been put to their wits end, ready to make themſelves away, wiſhing themſelves annihilated.†

Mr. Perkins mentions a good, but very poor man, who being ready to ſtarve, ſtole a lamb, and being about to eat it with his poor children, and (as his manner was before meat) to crave a bleſſing, durſt not do it, but fell into great perplexity of conſcience, acknowledged his fault to the owner, promiſing payment if ever he ſhould be able.

Remedy VII. AGAINST this Device, ſolemnly conſider

* The tyrant Maximinus, who had ſet forth his proclamation engraven in braſs, for the utter aboliſhing of Chriſt and his religion, was eaten of *lice*.

† *Una gutula malæ conſcientiæ totum mare mundani gaudii abſorbet*, i. e. One drop of an evil conſcience ſwallows up the whole ſea of worldly joy. *How great a pain not to be borne, comes from the prick of this ſmall thorn?* ſaid one.

conſider, that there is more evil in the leaſt ſin, than in the greateſt affliction; and this appears as clear as the ſun, by the ſevere dealing of God the Father with his beloved Son, who let all the vials of his fierceſt wrath upon him, and that for the leaſt ſin, as well as for the greateſt.

The wages of ſin is death; of ſin indefinitely, whether great or ſmall.* Oh! how ſhould this make us tremble, as much at the leaſt ſpark of luſt, as at hell itſelf? Conſidering that God the Father would not ſpare his boſom Son, no, not for the leaſt ſin, but would make him drink the dregs of his wrath.

And ſo much for the Remedies that may fence and preſerve our ſouls from being drawn to ſin by this third Device of Satan.

CHAP. IV.

The fourth Device that Satan hath to draw the ſoul to ſin, is,

BY preſenting to the ſoul the beſt men's ſins, and by hiding from the ſoul their virtues; by ſhewing the ſoul their ſins, and by hiding from the ſoul their ſorrows and repentance; as by ſet-

* Death is the hire of the leaſt ſin; the beſt wages that the leaſt ſin gives his ſoldiers, is death of all ſorts. In a ſtrict ſenſe, there is no little ſin, becauſe no little God to ſin againſt.

ting before the ſoul the adultery of David, the pride of Hezekiah, the impatience of Job, the drunkenneſs of Noah, the blaſphemy of Peter, &c. and by hiding from the ſoul the tears, the ſighs, the groans, the meltings, the humblings, and repentings of theſe precious ſouls. —The Remedies againſt this Device of the devil are theſe:

Remedy I. AGAINST this Device of Satan, ſeriouſly conſider, that the Spirit of the Lord hath been as careful to note the ſaints riſing by repentance out of ſin, as he hath to mark their fallings into ſin. David falls fearfully, but by repentance he riſes ſweetly; *Blot out my tranſgreſſions, waſh me thoroughly from my iniquity, and cleanſe me from my ſin: for I acknowledge my tranſgreſſions, and my ſin is ever before me. Purge me with hyſſop, and I ſhall be clean, waſh me, and I ſhall be whiter than ſnow; deliver me from blood-guiltineſs, O God, thou God of my ſalvation.* It is true, Hezekiah's heart was lifted up upon the abundance of mercies God had given him, and it is as true that *Hezekiah humbled himſelf for the pride of his heart, ſo that the wrath of the Lord came not upou him, nor upon Jeruſalem, in the days of Hezekiah.* It is true, Job curſes the day of his birth, and it is as true, that he riſes by repentance. *Behold I am vile,* (ſaith he) *what ſhall I anſwer thee? I will lay my hand upon my mouth: once have I ſpoken, but I will not anſwer, yea twice, but I will proceed no further.*

I have

I have heard of thee by the hearing of the ear, but now mine eye ſeeth thee: wherefore I abhor myſelf, and repent in duſt and aſhes, Job xl. 4, 5. xlii. 5, 6. Peter falls dreadfully, but riſes by repentance ſweetly,* a look of love from Chriſt melts him into tears; he knew that repentance was the key to the kingdom of grace. As once his faith was ſo great that he leaped into a ſea of waters to come to Chriſt; ſo now his repentance was ſo great, that he leaped into a ſea of tears, for that he had gone from Chriſt. Some ſay that after this ſad fall, he was ever and anon weeping, and that his face was even furrowed with continual tears.† He had no ſooner took in poiſon, but he vomited it up again, ere it got to the vitals; he had no ſooner handled this ſerpent, but it was turned into a rod to ſcourge his ſoul with remorſe for ſinning againſt ſuch clear light, and ſtrong love, and ſweet diſcoveries of the heart of Chriſt to him.

Clement notes, that Peter ſo repented, that all his life after, every night when he heard the cock crow, he would fall upon his knees, and weeping bitterly, would beg the pardon of his ſin. Ah ſouls! you can eaſily ſin as the ſaints, but can you repent with the ſaints? Many can ſin with David and Peter, but cannot repent with them, and ſo muſt periſh for ever.

Theodoſius the emperor, preſſing that he might receive the Lord's ſupper, excuſes his own foul

* Tertullian ſaith, that he was *(nulli rei natus niſi pœnitentiæ)* born for no other purpoſe but to repent.

† Luther confeſſes, that before his converſion he met not with a more diſpleaſing word in all his ſtudy of Divinity, than *Repent*, but afterward he took delight in the work, *Pœnitens de peccato dolet & de dolore gaudet) To ſorrow for his ſin, and then to rejoice in his ſorrow.*

fact by David's doing the like, to which Ambroſe replies, *Thou haſt followed David tranſgreſſing, follow David repenting, and then think thou of the table of the Lord.**

Remedy II. AGAINST this Device of Satan, ſolemnly conſider, that theſe ſaints did not make a trade of ſin; they fell once or twice (and roſe by repentance) that they might keep cloſer to Chriſt for ever; they fell accidentally,† occaſionally, and with much reluctancy; and thou ſinneſt preſumptouſly, obſtinately, readily, delightfully, and cuſtomarily; thou haſt, by making a trade of ſin, contracted upon thy ſoul a kind of a curſed neceſſity of ſinning, that thou canſt as well ceaſe to be, or ceaſe to live, as ceaſe to ſin: ſin is by cuſtom become as another nature to thee, which thou neither canſt, nor will lay aſide, though thou knoweſt, that if thou doſt not lay it aſide, God will lay thy ſoul aſide for ever; though thou knoweſt, that if ſin and thy ſoul do not part, Chriſt and thy ſoul can never meet; if thou wilt make a trade of ſin, and cry out, did not David ſin thus, and Noah ſin thus, and Peter ſin thus? &c. 2 *Pet.* ii. 14. *Prov.* iv. 16. No, their hearts turned aſide to folly one day, but thy heart turns aſide to folly every day; and when fallen, they riſe by repentance, and by the faith of a crucified Chriſt;‡ but thou falleſt, and haſt neither ſtrength nor will to riſe, but walloweſt in ſin, and wilt eternally

* *Theodoret-hiſt. l.* 4. *c.* 17.

† The ſaints cannot ſin *(Voluntate plena ſed ſemi-plena)* with a *whole will*, but, as it were, with a *half will*, an unwilling willingneſs, not with a full conſent, but with a diſſenting conſent.

‡ Though ſin do *(habitare)* dwell in the regenerate, as Auſtin notes, yet it doth not *(regnare)* reign over the regenerate, they riſe by repentance.

eternally die in thy ſins, unleſs the Lord be the more merciful to thy ſoul. Doſt thou think, oh ſoul! this is good reaſoning? Such a one taſted poiſon but once, and narrowly eſcaped; but I daily drink poiſon, yet I ſhall eſcape. Such is the mad reaſoning of vain ſouls. David and Peter, &c. ſinned once foully and fearfully, they taſted poiſon once, and were ſick to death; but I taſte it daily, and yet ſhall not taſte of eternal death. Remember, ſirs!—the day is at hand, when ſelf-flatterers will be found ſelf-deceivers, yea, ſelf-murderers.

Remedy III. AGAINST this Device of Satan, ſeriouſly conſider, that though God doth not (nor never will) diſinherit his people for their ſins, yet he hath ſeverely puniſhed his people for their ſins.* David ſins, and God breaks his bones for his ſin, *Pſal.* li. 8. *Make me to hear joy and gladneſs, that the bones which thou haſt broken may rejoice. And becauſe thou haſt done this, the ſword ſhall not depart from thy houſe, to the day of thy death. Though God will not utterly take from them his loving kindneſs, nor ſuffer his faithfulneſs to fail, nor break his covenant, nor alter the thing that is gone out of his mouth, yet will he viſit their tranſgreſſion with a rod, and their iniquity with ſtripes,* Pſal. lxxxix. 30,—35. The ſcripture abounds with inſtances of this kind; this is a truth ſo well known, among all that know any thing of truth, that to cite more ſcriptures to prove it, would be to light a candle to ſee the ſun at noon.

* Joſephus reports, that not long after the Jews had crucified Chriſt on the croſs, ſo many of them were condemned to be crucified, that there were not places enough for croſſes, nor croſſes enough for the bodies that were to be hung thereon.

The Jews have a proverb, *That there is no puniſhment comes upon Iſrael, in which there is not one ounce of the golden calf.* Meaning that, that was ſo great a ſin, that in every plague God remembered it; it had influence in every trouble that befel them. Every man's heart may ſay to him in his ſufferings, as the heart of Apollodorus in the kettle, *I have been the cauſe of this.* God is moſt angry when he ſhews no anger. God keep me from this mercy, this kind of mercy is worſe than all other kind of miſery.

One writing to a ſick friend, hath this expreſſion, *I account it a part of unhappineſs not to know adverſity, I judge you to be miſerable, becauſe you have not been miſerable.** It is a mercy that our affliction is not an execution, but a correction: he that hath deſerved hanging may be glad to eſcape with a whipping. God's corrections are our inſtructions, his laſhes our leſſons, his ſcourges our ſchool-maſters, his chaſtiſements our advertiſements; and to note this, both the Hebrews and Greeks, expreſs chaſtening and teaching by one and the ſame word, *(Muſar, Paideia)* becauſe the latter is the true end of the former, according to that in the proverb, *Smart makes wit, and vexation gives underſtanding*; whence Luther fitly calls affliction, *the Chriſtian man's divinity.*† So ſaith Job, (chap. xxxiii. 16,—19.) *God ſpeaketh once, yea, twice, yet man perceiveth it not, in a dream, in a viſion of the night, when deep ſleep falleth upon*

* *Qui non eſt cruciatus non eſt Chriſtianus,* ſaith Luther, *There is not a Chriſtian that carries not his croſs.* — Pſal. xciv. 12. Prov. iii. 12, 13.

† *Theologium Chriſtianorum, Afflictiones benedictiones.* Bern. *Afflictions are bleſſings.*

upon men, in ſlumberings upon the bed; then he openeth the ears of men, and ſealeth their inſtruction, that he may withdraw man from his purpoſe, and hide pride from man: he keepeth back his ſoul from the pit, and his life from periſhing by the ſword. When Satan ſhall tell thee of other men's ſins to draw thee to ſin, do you think of their ſufferings, to keep thee from ſin! Lay thy hand upon thy heart, and ſay, oh my ſoul! if thou ſinneſt with David, thou muſt ſuffer with David, &c.

Remedy IV. AGAINST this Device of Satan, ſolemnly conſider, that there are but two main ends of God's recording of the falls of his ſaints.

And the one is, to keep thoſe from fainting, ſinking, and deſpair, under the burden of their ſins, who fall through weakneſs and infirmity.

And the other is, that their falls may be as land-marks, to warn others that ſtand to take heed leſt they fall.* It never entered into the heart of God to record his children's ſins, that others might be encouraged to ſin, but that they might be warned to look to their ſtandings, and to hang the faſter upon the ſkirts of Chriſt, and avoid all occaſions and temptations, that may occaſion them to fall, as others have fallen, when they have been left by Chriſt; the Lord hath made their ſins as land-marks, to warn his people to take heed how they come near thoſe ſands and rocks, thoſe ſnares and baits that have been fatal to the choiceſt treaſures, to wit; the joy, peace, comfort, and glorious enjoyments of the braveſt ſpirits, and nobleſt ſouls that ever ſailed through the ocean of this ſinful

* I have known a good man, ſaid Bernard, who, when he heard of any that had committed ſome notorious ſin, was wont to ſay with himſelf, *(ille hodie & ego cras) he fell to day, ſo may I to-morrow.*

troubleſome world; as you may ſee in David, Job, Peter, &c. There is nothing in the world that can ſo notoriouſly croſs the grand end of God's recording the ſins of his ſaints, than for any from thence to take encouragement to ſin; and where-ever you find ſuch a ſoul, you may write him Chriſtleſs, graceleſs, a ſoul caſt off by God, a ſoul that Satan hath by the hand, and the eternal God knows whither he will lead him.

CHAP. V.

The fifth Device that Satan hath to draw the ſoul to ſin, is,

BY preſenting God to the ſoul, as one made up of all mercy: Oh! ſaith Satan, you need not make ſuch a matter of ſin, you need not be ſo fearful of it, nor ſo unwilling to commit it, for God is a God of mercy, a God full of mercy, a God that delights in mercy, a God that is ready to ſhew mercy, a God that is never weary of ſhewing mercy, a God more prone to pardon his people, than to puniſh his people; and therefore he will not take advantage againſt

againſt the ſoul; and why then, ſaith Satan, ſhould you make ſuch a matter of ſin?—The Remedies againſt this Device of Satan, are theſe:

Remedy I. SERIOUSLY conſider, that it is the foreſt judgment in the world, to be left to ſin upon any pretence whatſoever. Oh! unhappy man; when God leaveth thee to thyſelf, and doth not reſiſt thee in thy ſins; wo! wo! to him at whoſe ſins God doth wink:* when God lets the way to hell be a ſmooth and pleaſant way, then it is hell on this ſide hell, and a dreadful ſign of God's indignation againſt a man; a token of his rejection, and that God doth not intend good unto him; that is a ſad word, *Ephraim is joined to idols, let him alone, he will not be admoniſhed, he is incorrigible, he hath made a match with miſchief, and he ſhall have his belly full of it; he falls with open eyes, let him fall at his own peril.* And that is a terrible ſaying, *So I gave them up unto their own hearts luſts, and they walked in their own counſels*, Pſal. lxxxi. 12. A ſoul given up to ſin, is a ſoul ripe for hell, and poſting to deſtruction. Ah, Lord! this mercy I humbly beg, that whatever thou giveſt me up to, thou wilt not give me up to the ways of my own heart;† if thou wilt give me up to be afflicted, or tempted, or reproached, &c. I will patiently ſit down, and ſay, *It is the Lord, let him do with me*

* *Humanum eſt peccare, diabolicum perſeverare, & angelicum reſurgere*, Aug. i. e. *It is a human thing to fall into ſin, a deviliſh to perſevere therein, and an angelical, or ſupernatural, to riſe from it.*

† *A me, me ſalva Domine*, Deliver me, O Lord, from that evil man myſelf. *Aug.*

what ſeemeth good in his own eyes. Do any thing with me, lay what burden thou wilt upon me, ſo thou doſt not give me up to the ways of my own heart.

Remedy II. AGAINST this Device of Satan, ſolemnly conſider, that God is as juſt as he is merciful: as the ſcriptures repreſent him to be a very merciful God, ſo they repreſent him to be a very juſt God; witneſs his caſting the angels out of heaven,* and his binding them in chains of darkneſs, till the judgment of the great day, his turning Adam out of Paradiſe, drowning of the old world, and raining fire from heaven upon Sodom; witneſs all the croſſes, loſſes, ſickneſſes, and diſeaſes that are in the world; and Tophet that is prepared of old; witneſs his *treaſuring up of wrath againſt the day of wrath, unto the revelation of the juſt judgments of God*; but above all, witneſs the pouring forth of all his wrath upon his dear Son, when he bore the ſins of his people, and cried out, *My God, my God, why haſt thou forſaken me?* Matt. xxvii. 46.

Remedy III. AGAINST this Device of Satan, ſeriouſly conſider, that ſins againſt mercy, will bring the greateſt and ſoreſt judgments down upon the heads and hearts of men, Mercy is *alpha*, Juſtice is *omega*. David ſpeaking of theſe attributes, placeth mercy in the fore-front, aud juſtice in the rere-ward, ſaying, *My ſong ſhall be of mercy and judgment*, Pſal. ci. 1. When mercy is deſpiſed, then juſtice takes the throne.‡ God is like

* 2 *Pet.* ii. 4, 5, 6. God hanged them up in gibbets, as it were, that others might hear and fear, and do no more ſo wickedly.

‡ *Quanto gradu altior, tanto caſus gravior.* The higher we are in dignity, the more grievous is our fall and miſery.

like a prince, that ſends not his army againſt rebels, before he hath ſent his pardon, and proclaimed it by a herald of arms: he firſt hangs out the white flag of mercy; if this wins men over, they are happy for ever; but if they ſtand out, then God will put forth his red flag of juſtice and judgment; if the one is deſpiſed, the other ſhall be felt with a witneſs.*

See this exemplified in the Iſraelites; he loved them and choſe them, when they were in their blood, and moſt unlovely; he multiplied them, not by means but by miracle; from ſeventy ſouls, they grew in a few years to ſix hundred thouſand; the more they were oppreſſed, the more they proſpered: like camomile, the more you tread it, the more you ſpread it; or to a palm tree, the more it is preſſed, the further it ſpreadeth: or to fire, the more it is raked, the fiercer it burneth: their mercies came in upon them like Job's meſſengers, one upon the neck of another. *He put off their ſackcloth, and girded them with gladneſs, and compaſſed them about with ſongs of deliverance; he carried them on the wings of eagles, he kept them as the apple of his eye, &c.* But they abuſing his mercy, became the greateſt objects of his wrath: as I know not the man that can reckon up their mercies, ſo I know not the man that can ſum up the miſeries that are come upon them for their ſins; for as our Saviour propheſied concerning Jeruſalem, *That one ſtone ſhould not be left upon another*: ſo it was fulfilled forty years after his aſcenſion, by Veſpaſian

* *Deus tardus eſt ad iram, ſed taraitatem gravitate pœnæ compenſat. God is ſlow to anger, but he recompenſeth his ſlowneſs with grievouſneſs of puniſhment.* If we abuſe mercy to ſerve our luſt, then, in Salvian's phraſe, *God will rain hell out of heaven, rather than not viſit for ſuch ſins.*

Veſpaſian* the emperor, and his ſon Titus, who having beſieged Jeruſalem, the Jews were oppreſſed with a grievous famine, in which their food was old ſhoes, old leather, old hay, and the dung of beaſts; there died partly of the ſword, and partly of the famine, eleven hundred thouſand of the poorer ſort; two thouſand in one night were embowelled, ſix thouſand were burned in a porch of the temple, the whole city was ſacked and burnt, and laid level to the ground, and ninety ſeven thouſand taken captives, and applied to baſe and miſerable ſervice, as Euſebius and Joſephus ſaith. And to this day, in all parts of the world, are they not the off-ſcouring of the world? None leſs beloved, and none more abhorred than they.

And ſo Capernaum, that was liſted up to heaven, was threatened to be brought down to hell. No ſouls fall ſo low into hell, (if they fall) as thoſe who by a hand of mercy are lifted up neareſt to heaven.† You unthinking ſouls, that are ſo apt to abuſe mercy, conſider this, that in the goſpel days, the plagues that God inflicts upon the deſpiſers and abuſers of mercy, are uſually ſpiritual plagues; as blindneſs of mind, hardneſs of heart, and a benumbed conſcience, which are ten thouſand times worſe than any outward plagues

* Veſpaſian brake into their city at *Cedron*, where they took Chriſt, on the ſame feaſt day that Chriſt was taken; he whipped them where they whipped Chriſt; he ſold twenty Jews for a penny, as they ſold Chriſt for thirty-pence. S. *Andr. cat.*

† Men are therefore worſe, becauſe they ought to be better; and ſhall be deeper in hell, becauſe heaven was offered unto them, but they would not. *Ingentia beneficia flagitia, ſupplicia. Good turns aggravate unkindneſſes, and men's offences are increaſed by their obligations.*

plagues that can befal you; and therefore, though you may eſcape temporal judgments, yet you ſhall not eſcape ſpiritual judgment. *How ſhall we eſcape if we neglect* ſo great ſalvation?* ſaith the Apoſtle. Oh! therefore, whenever Satan ſhall preſent God to thy ſoul, as one made up of all mercy, that he may draw thee to do wickedly, tell him, that ſins againſt mercy will bring upon the world the greateſt miſery, and therefore whatever becomes of thee, thou wilt not ſin againſt mercy, &c.

Remedy IV. AGAINST this Device of Satan, ſeriouſly conſider, that though God's general mercy is over all his works, yet his ſpecial mercy is confined to thoſe who are divinely qualified;‡ ſo in Exod. xxxiv. 6, 7. *And the Lord paſſed by before me, and proclaimed, the Lord, the Lord God, merciful and gracious, long ſuffering, and abundant in goodneſs and truth, keeping mercy for thouſands, forgiving iniquity, tranſgreſſion, and ſin, and that will by no means clear the guilty.* Exod. xx. 6. *And ſhewing mercy unto thouſands of them that love me, and keep my commandments.* Pſal. xxv. 10. *All the paths of the Lord are mercy and truth, unto ſuch as keep his covenant, and his teſtimonies.* Pſal. xxxii. 10. *Many ſorrows ſhall be to the wicked, but he that truſteth in the Lord, mercy ſhall compaſs him about.* Pſal. xxxiii. 18. *Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy.* Pſal. ciii. 11. *For as the heaven is high above the earth,*

* AMELESANTES. *Heb.* ii. 3. Shift off, diſregard.

‡ Auguſtus in his ſolemn feaſts gave trifles to ſome, but gold to others whom his heart was moſt ſet upon. So God, by a hand of general mercy, gives theſe (poor trifles) outward bleſſings to thoſe that he leaſt loves; but his gold, his ſpecial mercy, is only towards thoſe that his heart is moſt ſet upon.

earth, ſo great is his mercy toward them that fear him. Ver. 17. *But the mercy of the Lord is from everlaſting to everlaſting, upon them that fear him.* When Satan attempts to draw thee to ſin, by preſenting God as a God of all mercy; oh! then reply, that though God's general mercy extends to all the works of his hand, yet his ſpecial mercy is confined to them that are divinely qualified, to them that love him and keep his commandments, to them that truſt in him, that by hope hang upon him, and fear him; and that thou muſt be ſuch a one here, or elſe thou canſt never be happy hereafter; thou muſt partake of his ſpecial mercy, or elſe periſh in everlaſting miſery, notwithſtanding God's general mercy.

Remedy V. AGAINST this Device of Satan, ſolemnly conſider, that thoſe who were once glorious on earth, and are now triumphing in heaven, looked upon the mercy of God as the moſt powerful argument to preſerve them from, and to fence their ſouls againſt ſin, and not as an encouragement thereto, *Pſal.* xxxvi. 3, 4, 5, 6. *For thy loving kindneſs is before mine eyes, and I have walked in thy truth; I have not ſet with vain perſons, neither will I go in with diſſemblers. I have hated the congregation of evil doers, and will not ſit with the wicked.* So Joſeph ſtrengthens himſelf againſt ſin, from the remembrance of mercy. *How then can I* (ſaith he) *do this great wickedneſs and ſin againſt God?* Gen. xxxix. 9. He had fixed his eye upon mercy, and therefore ſin could not enter; his ſoul being taken with mercy, was not moved with his miſtreſs's impudence. Satan knocked oft at the door, but the ſight of mercy would not ſuffer him to anſwer, or open. Joſeph, like a

pearl

pearl in a puddle, keeps his virtue ſtill.* So Paul, *Shall we continue in ſin that grace may abound? God forbid! how ſhall we that are dead to ſin, live any longer therein?* Rom. vi. 1, 2. There is nothing in the world renders a man more unlike a ſaint, and more like Satan, than to argue from mercy to ſinful liberty; from Divine goodneſs to licentiouſneſs; this is the devil's logic, and in whomſoever you find it, you may write, *This ſoul is loſt.* A man may as truly ſay, the ſea burns, or fire cools, as that free grace and mercy ſhould make a ſoul truly gracious to do wickedly. So the ſame Apoſtle, *I beſeech you therefore brethren, by the mercies of God, that ye preſent your bodies a living ſacrifice, holy, acceptable unto God, which is your reaſonable ſervice.* So John, *Theſe things I write unto you, that ye ſin not.* What was it that he wrote? He wrote, *That we might have fellowſhip with the Father and his Son;* and that *the blood of Chriſt cleanſeth us from all ſin;* and that *if we confeſs our ſin, he is juſt and faithful to forgive us our ſins;* and that *if we do ſin, we have an advocate with the Father, Jeſus Chriſt the righteous.* Theſe choice favours and mercies the Apoſtle holds forth as the beſt means to preſerve and keep the ſoul from ſin; and if they do not, you may write the man void of Chriſt and grace, and undone for ever.

CHAP.

* The ſtone called *Pontaurus*, is of that virtue, that it preſerves him that carries it from taking any hurt by poiſon. The mercy of Chriſt to our ſouls, is the moſt precious ſtone or pearl in the world, to prevent us from being poiſoned with ſin. 1 *John* ii. 1, 2.

CHAP. VI.

The ſixth Device that Satan hath to draw the ſoul to ſin, is,

BY perſuading the ſoul, that the work of repentance is an eaſy work, and that therefore it need not make ſuch a matter of ſin. Why? ſuppoſe you do ſin, ſaith Satan, it is no ſuch difficult thing to return, and confeſs, and be ſorrowful, and beg pardon, and cry, *Lord have mercy upon me*; and if you do but this, God will clear the ſcore, and pardon your ſins, and ſave your ſouls, &c.

By this Device Satan draws many to ſin, and makes many millions of ſouls ſervants, or rather ſlaves to ſin, &c.—The Remedies againſt this Device of Satan are theſe that follow:

Remedy I. SERIOUSLY conſider, that repentance is a mighty difficult work; a work that is above our power. There is no power below that which raiſed Chriſt from the dead, and made the world, that

that can break, or turn the heart of a ſinner:* thou art as well able to melt adamant, as to melt thine own heart; to turn a flint into fleſh, as to turn thine own heart to the Lord; to raiſe the dead and make a world, as to repent. Repentance is a flower that grows not in Nature's garden. *Can the Ethiopian change his ſkin, or the leopard his ſpots? then may ye alſo do good, that are accuſtomed to do evil,* Jer. xiii. 23. Repentance is a gift that comes down from above.† Men are not born with repentance in their hearts, as they are born with tongues in their mouths. Acts v. 31. *Him hath God exalted with his right hand, to be a Prince and a Saviour, for to give repentance to Iſrael, and forgiveneſs of ſins.* So in 2 Tim. ii. 25. *In meekneſs inſtructing them that oppoſe themſelves, if God peradventure will give them repentance to the acknowledging of the truth.* It is not in the power of any mortal to repent at his own pleaſure.‡ Some ignorant deluded ſouls vainly conceit that theſe five words, *Lord have mercy upon me,* are efficacious enough to ſend them to heaven: but as many are ruined by buying a counterfeit jewel, ſo many are drawn into hell through a miſtake in repentance; they reſt in their repentance, though it be but the ſhadow of it, which cauſed one to ſay, *Repentance damneth more then ſin.*

Remedy II. AGAINST this Device of Satan, ſolemnly

* Fallen man hath loſt, *(imperium ſuum,* and *imperium ſui) the command of himſelf, and the command of the creatures.* And certainly he that cannot command himſelf, cannot repent himſelf.

† *Da pœnitentiam & poſtea indulgentiam,* ſaid dying Fulgentius. *Give repentance, and afterwards indulgence.*

‡ It was a vain brag of king Cyrus, that cauſed it to be written upon his tomb-ſtone, *I could do all things.* So could Paul too, but it was through Chriſt which ſtrengthened him.

ſeriouſly conſider, the nature of true repentance. Repentance is ſome other thing than what vain men conceive.*

Repentance is ſometimes taken in a more ſtrict and narrow ſenſe, for godly ſorrow; ſometimes it is taken in a large ſenſe, for amendment of life. Repentance hath in it three things, *viz.*

The *Act*,
The *Subject*, and
The *Terms*.

1. The formal *act* of repentance is a changing and converting; it is often ſet forth in ſcripture by turning. Ephraim ſaith, *Turn thou me, and I ſhall be turned*; and, *after that I was turned, I repented*; it is a turning from darkneſs to light.

2. The *ſubject* changed and converted, is the whole man: it is both the ſinner's heart and life: firſt his heart, then his life; firſt his perſon, then his practice and converſation; *Waſh ye, make you clean*, there is the change of their perſons; *Put away the evil of your doings from before mine eyes; ceaſe to do evil, learn to do well*, there is the change of their practices: ſo *Caſt away* (ſays Ezekiel) *all your tranſgreſſions whereby you have tranſgreſſed*, there is the change of the life, *and make you a new heart and a new ſpirit*, there is the change of the heart.

3. The

* The Hebrew word for repentance ſignifies to return, implying a going back from what a man had done. It denotes a turning or converting from one thing to another, from ſin to God. The Greeks have two words by which they expreſs the nature of repentance, one is METAMELEIN, which ſignifies to be careful, anxious, ſolicitous after a thing is done; the other word METANOIA, is *reſipiſcentia*, after-wit, or after-wiſdom, the mind's recovering of wiſdom, or growing wiſer after our folly. *A* NOINA *dementia, &* META *poſt*, it being the correction of mens' folly, and returning *(ad ſanam mentem) to a ſound mind.*

3. The *terms* of this change and converſion, from which and to which, both heart and life muſt be changed,—FROM ALL SIN TO GOD. The heart muſt be changed from the ſtate and power of ſin. the life from the acts of ſin, but both *unto* God; the heart to be under his power in a ſtate of grace, the life to be under his rule in all new obedience, as the Apoſtle ſpeaks, *To open their eyes, and to turn them from darkneſs to light, and from the* POWER *of Satan unto God.* So the Prophet Iſaiah ſaith, *Let the wicked forſake their ways, and the unrighteouſs man his thoughts, and let him return unto the Lord.** Thus much of the nature of evangelical repentance. Now Sirs, tell me whether it be ſuch an eaſy thing to repent, as Satan doth ſuggeſt. Beſides what hath been ſpoken, I deſire that you will take notice, that repentance includes a turning from the moſt darling ſin. Ephraim ſhall ſay, *What have I to do any more with idols?* Yea, it is a turning from all ſin to God. Ezek. xviii. 30. *Therefore I will judge you, O houſe of Iſrael, every one of you according to his ways, ſaith the Lord God: repent, and turn yourſelves from your tranſgreſſions, ſo iniquity ſhall not be your ruin.* Herod turned from many, but turned not from his Herodias, which was his ruin. Judas turned from all viſible wickedneſs, yet he would not caſt out that golden devil covetouſ-

* *True repentance is a thorough change both of the mind and manners. Optima & optiſſima pœnitentia eſt nova vita,* ſaith Luther, which ſaying is an excellent ſaying, repentance for ſin is nothing worth, without repentance from ſin. If thou repenteſt with a contradiction (ſaith Tertullian) God will pardon thee with a contradiction: if thou repenteſt, and yet continueſt in thy ſin, God will pardon thee, and yet ſend thee to hell; there is a pardon with a contradiction. Negative goodneſs ſerves no man's turn to ſave him from the axe.

covetouſneſs, and therefore was caſt into the hotteſt place in hell. He that turns not from every ſin, turns not aright from any one ſin. Every ſin ſtrikes at the honour, the being, and the glory of God; at the heart of Chriſt, the joy of the Spirit, and the peace of a man's conſcience; and therefore a ſoul truly penitent, hates all ſin, conflicts with, and will labour to draw ſtrength from a crucified Chriſt to overcome all. A true penitent knows neither father nor mother, neither right eye, nor right hand, but will pluck out the one, and cut off the other. Saul ſpared but one Agag, and that coſt him his life and his kingdom. Beſides, repentance is not only a turning *from* all ſin, but alſo a turning *to* all good;* to a love and a prizing of all good, and a following after it. Ezek. xviii. 21. *But if the wicked will turn from all the ſins that he hath committed, and keep all my ſtatutes, and do that which is lawful and right, he ſhall ſurely live, he ſhall not die*; that which is only a negative righteouſneſs and holineſs, is not righteouſneſs and holineſs. David fulfilled all the will of God, and had reſpect unto all his commandments; and ſo had Zacharias and Elizabeth. It is not enough that the tree bears not evil fruit; but, *it muſt bring forth good fruit, elſe it muſt be cut down and caſt into the fire.* So it is not enough that you are not wicked, but you muſt be gracious and good, elſe divine juſtice will put the axe of divine vengeance to the root of your ſouls, and cut you off for ever. *Every tree that bringeth not*

* *It is ſaid of Ithacus, that the hatred of the Priſcilian Hereſy, was all the virtue he had. The evil ſervant did not riot out his talent. Thoſe reprobates,* Matt. xxiii. *robbed not the ſaints, but relieved them not; for this they muſt eternally periſh.*

not forth good fruit, is hewed down and caſt into the fire. Beſides, repentance includes a ſenſibility of the ſinfulneſs of ſin; how oppoſite and contrary it is to the bleſſed God: God is light, ſin is darkneſs; God is life, ſin is death; God is heaven, ſin is hell; God is beauty, ſin is deformity.

Alſo, true repentance includes a ſenſe of the miſchievouſneſs of ſin; that it caſt angels out of heaven, and Adam out of Paradiſe; that it laid the firſt corner ſtone in hell, and brought in all the curſes, croſſes, and miſeries, that are in the world; and that it renders men liable to all temporal, ſpiritual, and eternal wrath; yea, it hath left men without God, Chriſt, hope, or heaven.

Further, true repentance includes ſorrow for ſin, contrition of heart;* it breaks the heart with ſighs and groans, becauſe a loving God and Father is offended by ſin, a bleſſed Saviour crucified afreſh, and the ſweet Comforter, the Spirit, grieved and vexed.

Again, repentance includes, not only a loathing of ſin, but alſo a loathing of ourſelves for it; as a man doth not only loath poiſon, but alſo the very diſh or veſſel that hath the ſmell of it; ſo a true penitent not only loaths his ſin, but himſelf likewiſe, the veſſel that ſmells of it. So Ezek. xxix. 43. *And there ſhall ye remember your ways and all your doimgs, wherein ye have been defiled; and ye ſhall loath yourſelves in your own ſight for all your evils that ye have committed.* True repentance

* *True repentance is a ſorrowing for ſin, as it is* offenſivum Dei, a verſivum a Deo; an offence againſt God, and a departure from him. *This both comes from God, and drives a man to God, as it did the church in the* Canticles, *and the Prodigal.*

ance will diſpoſe your hearts, not only to loath your ſins, but yourſelves alſo.

Again, true repentance makes a man aſhamed of his ſin. *What fruit had ye in thoſe things whereof ye are (now) aſhamed?* ſaith the Apoſtle. So Ezekiel, *And thou ſhalt be confounded, and never open thy mouth any more, becauſe of thy ſhame, when I am pacified toward thee, for all that thou haſt done, ſaith the Lord God.** When a true penitent ſoul ſees his ſins pardoned, the anger of God pacified, and Divine Juſtice ſatisfied; then he ſits down (and bluſhes, as the Hebrew hath it) as one aſhamed. Yea, true repentance enables a man to croſs his ſinful ſelf, and take a holy revenge upon ſin, as you may ſee in Paul, the Jailor, Mary Magdalen, and Manaſſeh; this the Apoſtle ſhews in 2 Cor. vii. 10, 11. *For godly ſorrow worketh repentance never to be repented of, but the ſorrow of the world worketh death: for behold the ſelf-ſame thing that ye ſorrowed after a godly ſort, what careſulneſs it wrought in you; yea, what clearing of yourſelves; yea, what indignation; yea, what fear; yea, what vehement deſire; yea, what zeal; yea, what revenge?* Now Sirs, ſum up all theſe things together, and tell me whether it is ſuch an eaſy thing to repent, as Satan would make you believe; and I am confident your hearts will anſwer, that it is as hard a thing to repent, as to make a world, or raiſe the dead.

I ſhall conclude this ſecond Remedy, with a worthy

* *Quantum diſplicit Deo immunditia peccati, in tantum placet Deo erubiſcentia pœnitentis.* Ber. i. e. *So much the more God hath been diſpleaſed with the blackneſs of ſin, the more will he be pleaſed with the bluſhing of the ſinner.* They that do not burn now in zeal againſt ſin, muſt, ere long, burn in hell for ſin.

worthy ſaying of a precious holy man. *Repentance* (ſaith he) *ſtrips us ſtark naked of all the garments of the old Adam, and leaves not ſo much as a ſhirt behind*; in this rotten building it leaves not a ſtone upon a ſtone. As the flood ſwept away Noah's own friends and ſervants; ſo muſt our ſweeteſt and moſt profitable ſins be removed from us by repentance.

Remedy III. AGAINST this Device of Satan, ſeriouſly conſider, that repentance is a continued act; the word repent implies the continuation of it. True repentance inclines a man's heart to perform God's ſtatutes always, even unto the end. A true penitent muſt go on from faith to faith, from ſtrength to ſtrength, he muſt never ſtand ſtill nor turn back. Repentance is a grace, and muſt have it's daily operation, as well as other graces; true repentance is a continued ſpring, where the waters of godly ſorrow are always flowing. *My ſins are ever before me.** A true penitent is often caſting his eyes back to the days of his former vanity, and this makes him, morning and evening, to *water his couch with his tears. Remember not againſt me the ſins of my youth*, ſaith one bleſſed penitent; and, *I was a blaſphemer; and a perſecutor, and injurious*, ſaith another. Repentance is a contined act of turning, a repentance never to be repented of, a turning never to turn again to folly; a true penitent hath ever ſomething within him to turn from; he can never get near enough to God, no, not ſo near him

* Anſelm in his meditations confeſſeth, that all his life was either damnable for ſin committed, or unprofitable for good omitted; at laſt concludes, *(Quid reſtat, O peccator, niſi ut in tota vita tua deplores totam vitam tuam)* Oh, what then remains ſinner, but in thy whole life, to lament the ſins of thy whole life?

as once he was; and therefore he is continually turning, that he may get nearer and nearer to him who is his chiefeſt good, and his only happineſs, *(Optimum maximum) the beſt* and *the greateſt*; they are every day crying out, *O, wretched men that we are who ſhall deliver us from this body of death?* * They are always ſenſible of ſin, and daily fighting againſt it; they are grieved in their mind for it, and loath themſelves upon the account of it. Repentance is not a tranſient, but a continued act of the ſoul; and tell me, oh tempted ſoul! whether it be ſuch an eaſy thing as Satan would make thee believe, to be every day turning more and more from ſin, and nearer and nearer to God, thy choiceſt bleſſedneſs. A true penitent can as eaſily content himſelf with one act of faith, or one act of love, as he can with one act of repentance.

A Jewiſh Rabbi, preſſing the practice of repentance upon his diſciples, exhorting them to be ſure to repent the day before they died; one of them replied, that the day of any man's death was very uncertain; *Repent therefore every day*, (ſaid the rabbi) *and then you ſhall be ſure to repent the day before you die.* You are wiſe, and know how to apply it to your own advantage.

Remedy IV. AGAINST this Device of Satan, ſolemnly conſider, that if the work of repentance were ſuch an eaſy work as Satan would make it to be, then certainly ſo many would not lie roaring and crying out (of wrath and eternal ruin) under the horrors and terrors of conſcience, for not repent-

* It is truly ſaid of God, that he is, *Omnia ſuper omnia. Above, or beyond all things.*

repenting;* yea, doubtleſs, ſo many millions would not go to hell for not repenting, if it were ſuch an eaſy thing to repent. Ah! do not poor ſouls under horror of conſcience, cry out and ſay, were all this world a lump of gold, and in our hands to diſpoſe of, we would give it for the leaſt dram of true repentance? And wilt thou ſay it is an eaſy thing to repent, when a poor ſinner, whoſe conſcience is awakened, ſhall judge the exchange of all the world, for the leaſt dram of repentance, to be the happieſt exchange he could make?† Tell me, O ſoul, is it well to go to hell? to dwell with devouring fire? with everlaſting burnings? Is it well to be for ever ſeperated from the bleſſed and glorious preſence of God, angels, and ſaints? And be for ever ſhut out from thoſe good things of eternal life, which are ſo many, that they exceed number; ſo great, that they exceed meaſure; ſo precious, that they exceed all eſtimation; we know it is the greateſt miſery that can befal the ſons of men; and would they not prevent this by repentance, if it were ſuch an eaſy thing to repent as Satan would have it? Well then, run not the hazard of loſing God, Chriſt, heaven, and thy ſoul for ever, by hearkening to this Device of Satan, viz. *That it is an eaſy thing to repent, &c.* If it be ſo eaſy, why then do wicked men's hearts riſe againſt them that preſs

* If thou art backward in the thoughts of repentance, be forward in the thoughts of hell; the flames whereof, only the ſtreams of the penitent eye can extinguiſh. *Tertul.*

† Oh, how ſhalt thou tear and rend thyſelf? How ſhalt thou lament fruitleſs repenting? What wilt thou ſay? Wo is me. that I have not caſt off the burden of ſin! Wo is me, that I have not waſhed away my ſpots, but am now pierced with mine iniquities! Now have I loſt the ſurpaſſing joy of angels. *Baſil.*

the doctrine of repentance in the ſweeteſt way, and by the ſtrongeſt arguments the ſcripture affords? And why do they kill two at once? The faithful labourer's name, and their own ſouls, by their wicked words and works, becauſe they are put upon repenting, which Satan tells them is ſo eaſy a thing: ſurely, were repentance ſo eaſy, wicked men would not be ſo much enraged when that doctrine is, by evangelical conſiderations, preſſed upon them.

Remedy V. AGAINST this Device of Satan, ſeriouſly conſider, that to repent of ſin is as great a work of grace, as not to ſin.* By our ſinful falls the powers of the ſoul are weakened, the ſtrength of grace decayed, our evidences for heaven blotted, fears and doubts in the ſoul raiſed, (will God once more pardon this ſcarlet ſin, and ſhew mercy to this wretched ſoul?) and corruptions in the heart more advantaged and confirmed, and the conſcience of a man, after falls, the more enraged or the more benumbed: now for a ſoul, notwithſtanding all this, to repent of his falls, this ſhews, that it is as great a work of grace to repent of ſin, as it is to ſin. Repentance is an emetic to the ſoul; and of all phyſic, none ſo difficult and hard as it is to vomit; the ſame means that tend to preſerve the ſoul from ſin, help it to riſe after falls into ſin. We know the mercy and loving-kindneſs of God are a ſpecial mean to keep the ſoul from ſin, as David ſpake, *Pſal.* xxvi. 3, 4, 5. *Thy loving-kindneſs is always before mine eyes, and I have walked in thy truth, and I have not ſat*

* Yet it is better to be kept from ſin, than cured of ſin by repentance, as it is better for a man to be preſerved from a diſeaſe, than to be cured of the diſeaſe.

ſat with vain perſons, neither will I go in with diſſemblers. I have hated the congregation of evil doers, and will not ſit with the wicked. So by the ſame means the ſoul is raiſed by repentance out of ſin, as you may ſee in Mary Magdalen, who loved much, and wept much, becauſe much was forgiven her, *Luke* vii. 37, 38, 39, &c. So thoſe in Hoſea, *Come, let us return unto the Lord; for he hath torn, and he will heal; he hath ſmitten, and he will bind us up. After two days he will revive us, in the third day he will raiſe us up, and we ſhall live in his ſight*; or, *before his face*, as the Hebrew hath it: i. e. in his favour, *Hoſ.* vi. 1, 2. Confidence in God's mercy and love, that he would heal them, and bind up their wounds, and revive their dejected ſpirits, and cauſe them to live in his favour, was that which moved their hearts to repent, and return unto him. I might further ſhew you this truth in many other particulars, but this may ſuffice; only remember this in the general, that there is as much of the power and love of God, and faith in God, and fear of God, and care to pleaſe God, and zeal for the glory of God, (2 *Cor.* vii. 11.) requiſite to help a man to repent of ſin, as to keep him from ſin; by which you may eaſily judge, that to repent of ſin is as great a work as not to ſin. And now tell me, Sirs, is it an eaſy thing to keep from ſin? We know then, certainly, it is not an eaſy thing to repent of ſin.

Remedy VI. AGAINST this Device of Satan, ſeriouſly conſider, that he that now tempts thee to ſin, upon the account that repentance is eaſy, will, ere long, to bring thee to deſpair, and for ever to deſtroy thy ſoul, repreſent repentance as the moſt difficult and hardeſt work in the world; and to

this purpoſe he will ſet thy ſins in order before thee, and make them to ſay, *We are thine, and we muſt follow thee.** Now Satan will tempt the ſoul to look up, and ſee God angry; and to look inward, and ſee conſcience accuſing and condemning; and to look downwards, and ſee hell's mouth open to receive the impenitent ſoul; and all this to render the work of repentance impoſſible. What! ſaith Satan, doſt thou think that that is eaſy which the whole power of grace cannot conquer, while we are in this world? Is it eaſy, ſaith Satan, to turn from ſome outward act of ſin, to which thou haſt been addicted? Doſt thou not remember, that thou haſt often complained againſt ſuch and ſuch particular ſins, and reſolved to leave them, and yet to this hour thou haſt, thou canſt not? What will it then be to turn from every ſin? Yea, to mortify and cut off thoſe ſins, thoſe darling luſts, that are as joints and members, that are as right hands and right eyes? Haſt thou not loved thy ſins above thy Saviour? Haſt thou not preferred earth before heaven? Haſt thou not all all along neglected the means of grace? and deſpiſed the exhibitions of grace? and vexed the ſpirit of grace? There would be no end, if I ſhould ſet before thee the infinite evils thou haſt committed, and the innumerable good ſervices thou haſt omitted, and the frequent checks of thy own conſcience that thou haſt contemned; and therefore thou mayeſt well conclude, thou canſt

* Beda tells ut of a certain great man that was admoniſhed in his ſickneſs to repent, who anſwered, that he would not repent yet, for if he ſhould recover, his companions would laugh at him; but growing more ſick, his friends preſſed him again to repent, but then he told them it was too late. *(Quia jam judicatus ſum & condemnatus) For now* (ſaid he) *I am judged and condemned.*

canſt not, nor ever ſhall repent.* Now, ſaith Satan, do but conſider the number, the greatneſs, the foulneſs, the heinouſneſs, and the circumſtances of thy ſins, and thou wilt eaſily ſee that thoſe ſins that thou thoughteſt to be but mole-hills, are indeed mountains; and is it not now in vain to repent of them? Surely, ſaith Satan, if thou ſhouldeſt ſeek repentance and grace with tears, as Eſau, thou ſhalt not find it; thy glaſs is out, thy ſun is ſet, the door of mercy is ſhut, the golden ſcepter is taken in, and now thou that haſt deſpiſed mercy, ſhalt be for ever deſtroyed by juſtice;† for ſuch a wretch as thou art to attempt repentance, is to attempt a thing impoſſible; it is impoſſible that thou, who in all thy life could never conquer one ſin, ſhould maſter ſuch a number of ſins, which are ſo near and dear, and ſo profitable to thee, that have ſo long bedded and boarded with thee, and have been old acquaintance and companions with thee; haſt thou not often purpoſed, promiſed, vowed, and reſolved, to enter upon the practice of repentance, but to this day could never attain it: Surely it is in vain to ſtrive againſt the ſtream, where it is ſo impoſſible to overcome; thou art loſt for ever; to hell thou muſt, to hell thou ſhalt go: ah, ſouls! he that now tempts you to ſin, by ſuggeſting to you the eaſineſs of repentance, will, at laſt, prompt you

* As one Lamachus, a commander, ſaid to one of his ſoldiers, that was brought before him for a miſbehaviour, who pleaded he would do ſo no more; ſaith he, *(Non licet in bello bis peccare) No man muſt offend twice in war.* So God will not ſuffer men often to neglect the day of grace.

† Repentance is a work that muſt be timely done, or men are utterly undone for ever. *Aut penitendum aut peribundum. Either to repentance or to deſtruction.*

to deſpair, and repreſent repentance as the hardeſt work in the world; a work as far above man, as heaven is above hell, as light is above darkneſs. Oh! that you were wiſe, to break off your ſins by timely repentance.

CHAP. VII.

Now the ſeventh Device that Satan hath to draw the ſoul to ſin, is,

BY making the ſoul bold to venture upon the occaſions of ſin. Saith Satan, you may walk by the harlot's door, though you will not go into the harlot's bed; you may ſit and ſip with the drunkard, if you will not be drunk with him; you may look upon Jezebel's beauty, and you may play and toy with Delilah, though you do not commit wickedneſs with the one or the other; you may with Achan handle the golden wedge, though you do not ſteal it, &c.—The Remedies againſt this Device of the devil are theſe:

Remedy I. SOLEMNLY dwell upon thoſe ſcriptures that expreſſly command us to avoid the occaſions

caſions of ſin, and the leaſt appearance of evil. 1 *Theſſ.* v. 22. *Abſtain from all appearance of evil*; whatſoever is heterodox, unſound and unſavoury, ſhun it, as you would a ſerpent in your way, or poiſon in your meat.*

Theodoſius tare the Arians arguments, preſented to him in writing, becauſe he found them repugnant to the ſcriptures; and Auguſtine retracted even *ironies*, only becauſe they had the appearance of lying.

When God had commanded the Jews to abſtain from ſwines fleſh, they would not ſo much as name it, but in their common talk would call a ſow another thing. To abſtain from all appearance of evil, is to do nothing wherein ſin appears, or which hath a ſhadow of it. Bernard's gloſs here is beautiful, *Whatever is of an ill ſhew, or of ill report, that he may neither wound conſcience nor credit*:† we muſt ſhun, and be ſhy of the very ſhadow of ſin, if we love either our credit abroad, or our comfort at home.

It was good counſel that Livia gave her huſband Auguſtus; *It behoveth thee not only not to do wrong, but not to ſeem to do ſo, &c.* So Jude 23. *And others ſave with fear, pulling them out of the fire, hating even the garments ſpotted by the fleſh.* It is a phraſe taken from legal uncleanneſs, which was contracted by touching the houſes, the veſſels, the garments of unclean perſons. Under the law,

* Epiphanius ſaith, that in the old Law, when any dead body was carried by any houſe, they enjoined them to ſhut their doors and windows.

† *Socrates ſpeaks of two young men that ſlung away their belts, when being in an idol's temple, the luſtrating water fell upon them, deteſting, ſaith the hiſtorian, the garment ſpotted by the fleſh.*

men might not touch a menſtrous cloth, nor would God accept of a ſpotted Peace-offering. So we muſt not only hate, and avoid groſs ſins, but every thing that may carry a ſavour, or ſuſpicion of ſin; we muſt abhor the very ſigns and tokens of it. So in *Prov.* v. 8. *Remove thy way far from her, and come not nigh the door of her houſe.* He that would not be burnt, muſt dread the fire; he that would not hear the bell, muſt not meddle with the rope.* To venture upon the occaſion of ſin, and then to pray, *lead us not into temptation*, is all one as to thruſt thy finger into the fire, and then to pray that it may not be burnt. So in *Prov.* iv. 14, 15. you have another command, *Enter not in the path of the wicked, and go not in the way of evil men; avoid it, and paſs not by it, turn from it, and paſs away.* This triple gradation of Solomon, ſheweth, with a great emphaſis, how neceſſary it is for men to flee from all appearance of ſin, as the ſeaman ſhuns ſands and ſhelves, and as men ſhun thoſe that have the plague-ſores running upon them: as weeds endanger the corn, and bad humours the blood, or an infected houſe the neighbourhood; ſo doth the company of the bad endanger thoſe that are good; companying with wicked conſorts is one of the ſtrongeſt chains of hell, and binds us to a participation of ſin, and expoſes us to puniſhment.

Remedy II. AGAINST this Device of Satan, ſolemnly conſider, that ordinarily there is no conqueſt over ſin, unleſs the ſoul turns from the occaſion of it; it is impoſſible for that man to get the

* One ſaid, As oft as I have been among vain men, I returned home leſs a man than I was before.

the conqueſt of ſin, that plays and ſports with the occaſions of it. God will not remove the temptation, except you turn from the occaſion. It is a juſt and righteous thing with God, that he ſhould fall into the pit, that will adventure to dance upon the brink of it, and that he ſhould be a ſlave to ſin, that will not flee from the occaſions of ſin.* As long as there is fuel in our hearts for temptation, we cannot be ſecure; he that hath gunpowder about him, had need keep far enough off from ſparks; to ruſh upon the occaſions of ſin, is to tempt ourſelves, and alſo to tempt Satan to tempt our ſouls; it is very rare that any ſoul plays with the occaſions of ſin, but that ſoul is enſnared by it: it is ſeldom that God keeps that ſoul from the acts of ſin, that will not keep off from the occaſions of ſin; he that adventures upon the occaſions of ſin, is as he that would quench the fire with oil, which is a fuel to maintain and increaſe it. Ah ſouls! remember, how frequently you have been overcome by ſin, when you have boldly gone upon the occaſions of it; look back, ſouls, to the day of your vanity, wherein you have been as eaſily conquered as tempted, vanquiſhed as aſſaulted, when you have played with the occaſions of ſin; as you would for the future be kept from ſin, and be made victorious over it, oh, flee from the occaſions of ſin.

Remedy III. AGAINST this Device of Satan, ſeriouſly conſider, that other precious ſaints, that were once glorious on earth, and are now triumphing

* The fable ſaith, that the butterfly aſked the owl how ſhe ſhould deal with the fire, which had finged her wings, who counſelled her not to behold ſo much as its ſmoke.

umphing in heaven, have turned from the occaſions of ſin, as from hell itſelf; as you may ſee in Joſeph, *Gen.* xxxix. 10. *And it came to paſs, as ſhe ſpake to Joſeph day by day, that he hearkened not unto her, to lie by her, or to be with her.** Joſeph was famous for all the four cardinal virtues, if ever any were; in this one temptation you may ſee his fortitude, juſtice, temperance, and prudence, in that he ſhuns the occaſion. (for he would not ſo much as be with her.) And ſuch is man, that in temptation he wants but a tap to give vent to corruption. The Nazarites were not only forbid to drink wine, but not to taſte a grape, or the huſk of a grape. The leper was to ſhave his hair, and pair his nails.† The devil counts a fit occaſion half a conqueſt, for he knows that corrupt nature hath a ſeed-plot for all ſin, which being drawn forth and watered by ſome ſinful occaſion, is ſoon ſet to work to the producing of death and deſtruction. God will not remove the temptation, till we remove the occaſion. A bird, while aloft, is ſafe, but when ſhe comes near the ſnare, ſhe is in danger; ſhunning the occaſions of ſin, renders a man moſt like the beſt of men: a ſoul eminently gracious, dares not come near the train, though he be far off the blow. So *Job* xxxi. 1. *I made a covenant with mine eyes, why then ſhould I think upon a maid?* ‡ I ſet

* There are ſtories of Heathens that would not look upon beauties, leſt they ſhould be enſnared.

† Democritus plucked out his eyes to avoid the danger of uncleanneſs

‡ *I cut a covenant,* In making covenants, it was a cuſtom among the Jews to cut ſome beaſt or other in pieces, and ſo walk between the pieces, to ſignify, that they deſired God to deſtroy them that ſhould break the covenant.

ſet a watch at the entrance of my ſenſes, that my ſoul might not by them be infected or endangered. The eye is the window of the ſoul, and if that is always open, the ſoul will ſmart for it. A man ſhould not look intently upon that which he may not love entirely. The diſciples were ſet agog by beholding the beauty of the temple. It is beſt and ſafeſt to have the eye always fixed upon the higheſt and nobleſt objects; as the mariner's eye is fixed upon the ſtar, when his hand is on the ſtern. So David, when he was himſelf, ſhuns the occaſion of ſin, *Pſal.* xxvi. 4, 5. *I have not ſat with vain perſons, neither will I go in with diſſemblers; I have hated the congregation of evil doers, and will not ſit with the wicked.*

Stories ſpeak of ſome that could not ſleep when they thought of the trophies of other worthies who went before them; the higheſt and choiceſt examples are to ſome, and ſhould be to all, very quickening and provoking; and oh! that the examples of thoſe worthy ſaints, David, Joſeph, and Job, might prevail with all your ſouls to ſhun and avoid the occaſions of ſin; every one ſhould ſtrive to be like to them in grace, whom they deſire to be equal with in glory. He that ſhooteth at the ſun, though he be far ſhort, will ſhoot higher than he that aimeth at a ſhrub: it is beſt (and it manifeſts much of Chriſt within) to eye the higheſt and moſt worthy examples.

Remedy IV. AGAINST this Device of Satan, ſolemnly conſider, that to avoid the occaſions of ſin, is an evidence of grace, and that which lifts up a man above moſt other men in the world. What a man is in temptation, and when ſinful occaſions preſent themſelves to the ſoul, that he

is

is indeed; this evidences both the truth and the ſtrength of grace;* when with Lot, a man can be chaſte in Sodom, and with Timothy can live temperate in Aſia, among the luxurious Epheſians; and with Job can walk uprightly in the land of Uz, where the people were profane in their lives, and ſuperſtitious in their worſhip; and with Daniel be holy in Babylon; and with Abraham be righteous in Chaldea; and with Nehemiah, zealous in Damaſcus, &c. Many a wicked man is big, and full of ſinful corruption, but ſhews it not for want of occaſion; but that man is ſurely good, who in his life will not be bad, though tempted by occaſions; a Chriſtleſs ſoul is ſo far from refuſing occaſions when they come in his way, that he looks and longs after them, and rather than go without them, he will buy them with love or money, or the loſs of his ſoul; nothing but grace can defend a man againſt the occaſions of ſin, when he is ſtrongly tempted. Therefore, as you would cheriſh a precious evidence in your own boſoms, of the truth and ſtrength of your graces, ſhun all ſinful occaſions.

The eighth Device that Satan hath to draw the ſoul to ſin, is,

BY repreſenting to the ſoul the outward mercies ungodly men enjoy, and

* Plutarch ſaith of Demoſthenes, that he was excellent at praiſing the worthy acts of his anceſtors, but not ſo at imitating them. Oh, that this were not applicable to many profeſſors in our times.

and the outward miſeries they are freed from, whilſt they walk in the ways of ſin. Saith Satan, doſt thou ſee, O ſoul! the many mercies that ſuch perſons enjoy, who walk in thoſe very ways that thy ſoul ſtartles to think of, and the many croſſes they are delivered from, even ſuch as make other men (who dare not walk in ſuch ways) ſpend their days in ſighing and mourning; and therefore ſaith Satan, if thou wilt be freed from the dark night of adverſity, and enjoy the ſun-ſhine of proſperity, thou muſt walk in their ways.*

By this ſtratagem the devil took thoſe in *Jer.* xliv. 16, 17, 18. *As for the word that thou haſt ſpoken unto us in the name of the Lord, we will not hearken unto thee; but we will certainly do whatſoever thing goeth forth out of our mouth, to burn incenſe unto the queen of heaven, and to pour out drink offerings unto her, as we have done, we and our fathers, our kings and our princes in the cities of Judah, and in the ſtreets of Jeruſalem: for then had we plenty of victuals, and were well, and ſaw no evil. But ſince we left off to burn incenſe to the queen of heaven, and to pour out drink offerings unto her, we have*

* It was a weighty ſaying of Seneca, *(Nihil eſt infelicius eo, cui nil unquam contigit adverſi)* There is no one more unhappy than he who never felt adverſity.

*have wanted all things, and have been conſumed by the ſword, and by the famine.** This is the language of a world of ignorant, profane, and ſuperſtitious perſons in London and England, that would have made them a captain to return to bondage, yea, to that bondage that is worſe than that the Iſraelites groaned under. Oh! ſay then, ſince ſuch perſons have been put down, we have had nothing but plundering, and taxing, and butchering of men, &c. and therefore we will do as we, our kings, our nobles, and fathers have formerly done, for then we had plenty at home, and peace abroad, &c. and there was none to make us afraid.† —Now the Remedies againſt this Device of Satan are theſe that follow:

Remedy I. SOLEMNLY conſider, that no man knows how the heart of God ſtands by his hand; his hand of mercy may be towards a man, when his heart may be againſt him, as you may ſee in Saul and others.‡ And the hand of God may be ſet againſt a man, when his heart is dearly ſet upon him, as you may ſee in Job and Ephraim; the hand of God was ſorely ſet againſt them, and yet the heart and bowels of God were ſtrongly working towards them; no man knoweth either love or

* Some of the Heathens would be as wicked as their Gods were, counting it a diſhonour to their god to be unlike him. *Lactantius.*

† It is ſaid of one of the emperors, that Rome had no wars in his days, becauſe it was plague enough to have ſuch an emperor. You know how to apply it.

‡ Tully judged the Jews religion to be naught, becauſe they were ſo often overcome, impoveriſhed, and afflicted; and the religion of Rome to be right; becauſe the Romans proſpered and became lords of the world; and yet, though the Romans had his hand, yet the Jews had his heart; for they were dearly beloved, though ſorely afflicted.

or hatred by outward mercy or miſery; for all things come alike to all, to the righteous and to the unrighteous, to the good and to the bad, to the clean and to the unclean, &c. The ſun of proſperity ſhines as well upon brambles as fruit trees; the ſnow and hail of adverſity lights upon the beſt garden, as well as dunghills, or the wild waſte. Ahab's and Joſiah's ends concur in the very circumſtances. Saul and Jonathan, though different in their natures, deſerts, and deportments, yet in their deaths they were not divided. Health, wealth, honour, &c. croſſes, ſickneſſes, loſſes, &c. are caſt upon good and bad men promiſcuouſly. *The whole Turkiſh empire is nothing elſe but a cruſt, caſt by heaven's great Houſe-keeper to his dogs.** Moſes dies in the wilderneſs as well as thoſe that murmured. Nabal is rich as well as Abraham; Ahitophel wiſe as well as Solomon; and Doeg honoured by Saul, as well as Joſeph was by Pharaoh. Uſually the worſt of men have moſt of theſe outward things; and the beſt of men have leaſt of earth, though moſt of heaven.

Remedy II. AGAINST this Device of Satan, ſeriouſly conſider, that there is nothing that doth ſo provoke God to be angry, as when men take encouragement from God's goodneſs and mercy to do wickedly. This you may ſee by the wrath that fell upon the old world, and by God's raining fire from heaven upon Sodom and Gomorrah. This is clear in *Jer.* xliv. from ver. 20. to ver 28. the words are worthy of your beſt meditation; oh, that they were engraven in all our hearts, and conſtant in all our thoughts! Though they

* *Nihil eſt niſi mica panis.* Luther. *Nothing more than a bit of bread.*

they are too large for me to tranſcribe them, yet they are not too large for me to remember them. To argue from mercy to ſinful liberty, is the devil's logic, and ſuch logicians ever walk as upon a mine of gun-powder, ready to be blown up; ſuch perſons can never avert or avoid the wrath of God.* It is the higheſt wickedneſs for a man to be very bad, becauſe God is very good; a worſe ſpirit than this is not in hell. Ah, Lord, doth not wrath, yea, the greateſt wrath, lie at this man's door? Are not the ſtrongeſt chains of darkneſs prepared for ſuch a ſoul? To ſin againſt mercy is to ſin againſt humanity; it is beſtial, nay, it is worſe. To render good for evil is divine, to render good for good is human; to render evil for evil is brutiſh, but to render evil for good is deviliſh; and from this evil deliver my ſoul, oh, God.

Remedy III. AGAINST this Device of Satan, ſolemnly conſider, that there is no greater miſery in this life, than not to be in miſery; no greater affliction, than not to be afflicted; wo! wo! to that ſoul that God will not ſpend a rod upon; this is the moſt awful ſtroke, when God refuſes to ſtrike! EPHRAIM *is joined to idols*; LET HIM ALONE. *Why ſhould you be ſmitten any more? You will revolt more and more.* When the phyſician gives over the patient, you ſay, *Ring his knell, the man is dead*: ſo when God gives up a ſoul to ſin without controul, you may truly ſay, *This ſoul is loſt*;

* Such ſouls make God a God of *clouts*, one that will not do as he ſaith, but they ſhall find God to be as ſevere in puniſhing, as he is to others gracious in pardoning. Good turns aggravate unkindneſſes, and our guilt is encreaſed by our obligations.

loſt, you may ring his knell, for he is twice dead, and plucked up by the roots. Freedom from puniſhment is the mother of ſecurity,* the ſtep-mother of virtue, the poiſon of religion, the moth of holineſs, and the introducer of wickedneſs: *Nothing* (ſaid one) *ſeems more unhappy to me, than he to whom no adverſity hath happened.* Outward mercies oft-times prove a ſnare to our ſouls. *I will lay a ſtumbling block*, Ezek. iii. 20. Vatablus's note there is, *I will proſper him in all things, and not by affliction reſtrain him from ſin.*† Proſperity hath been a ſtumbling block, at which millions have ſtumbled and fallen, and deſtroyed their ſouls for ever.

Remedy IV. AGAINST this Device of Satan, ſeriouſly conſider, that the wants of wicked men, under all their outward mercy and freedom from adverſity, is far greater than all their outward enjoyments. They have many mercies, yet they want more than they enjoy; the mercies which they enjoy, are nothing to the mercies they want. It is true, they have honours, and riches, and pleaſures, and friends, and are mighty in power; their ſeed is eſtabliſhed in their ſight with them, and their off-ſpring before their eyes; *Their houſes are ſafe from fear, neither is the rod of God upon them; they ſend forth their little ones like a flock, and their children dance. They take the timbrel and harp, and rejoice at the ſound of the organ; they ſpend their days in wealth, their eyes ſtand out with fatneſs, they have more than heart can wiſh: and they have*

* *Religio peperit divitias & filia devoravit matrem. Religion brought forth riches, and the daughter ſoon devoured the mother,* ſaith Auguſtine.

† *Faciam ut omnia habeant proſpera; calamitatibus eum a peccato non revocabo.*

have no bands in their death, but their ſtrength is ſirm; they are not in trouble as other men, as David and Job ſpeak; yet all this is nothing to what they want.* They want intereſt in God, Chriſt, the Spirit, the promiſes, the covenant of grace, and everlaſting glory; they want acceptation and reconciliation with God; they want righteouſneſs, juſtification, ſanctification, adoption, and redemption; they want the pardon of ſin, power againſt ſin, freedom from the dominion of ſin; they want that favour that is better than life, that joy that is unſpeakable and full of glory, that peace that paſſes underſtanding, and that grace, the leaſt ſpark of which is more than heaven and earth: they want a houſe that hath foundations, whoſe builder and maker is God, thoſe riches that periſh not, the glory that fades not, and that kingdom that can never be moved. Wicked men are the moſt needy in the world, yea, they want thoſe two things that would render their mercies ſweet, viz. The bleſſing of God, and content with their condition, and without which, their heaven is but miſery on this ſide hell.† When their hearts are lifted up, and grown big upon the thoughts of their abundance, if conſcience does but put in a word, and ſay, it is true, here is this and that outward mercy; oh! but where is an intereſt in Chriſt?

* Men that enjoy all worldly comforts may truly ſay, *Omnes humanæ conſolationes ſunt deſolationes. All human comforts are but deſolations.*

† *Nec Chriſtus nec cœlum patitur hyperbolem. Neither Chriſt nor heaven can be hyperbolized.* A crown of gold cannot cure the head-ach, nor can a velvet ſlipper eaſe the gout; no more can honour or riches, quiet and ſtill the conſcience. The heart of man is a triangle, which the whole round circle of the world cannot fill (as mathematicians ſay) but all the corners will complain of emptineſs, and hunger for ſomething elſe.

Chriſt? The favour of God? The comforts of the Holy Ghoſt? Where are thy evidences for heaven, &c. This word from conſcience makes the man's countenance to change, his thoughts are troubled, his heart is amazed, and all his mercies on the right hand, and left, are as dead and withered. Ah! were but the eyes of wicked men open to ſee their wants in their abundance, they would cry out, and ſay as Abſalom did, *What are all theſe to me, ſo long as I cannot ſee the king's face?* What is honour, and riches, and the favour of creatures, ſo long as I want the favour of God, the pardon of my ſins, an intereſt in Chriſt, and the hopes of glory. O Lord, give me theſe or I die, give me theſe, or I ſhall eternally die.

Remedy V. AGAINST this Device of Satan, ſolemnly conſider, that outward things are not as they ſeem, and are eſteemed; they have indeed a glorious outſide, but if you view their inſides, you will eaſily find that they fill the head full of cares, and the heart full of fears; what if the fire ſhould conſume one part of my eſtate, and the ſea ſhould be a grave to ſwallow up another? What if my ſervants ſhould be unfaithful abroad, and my children ſhould be deceitful at home? Ah! the ſecret fretting, vexing, and gnawing that daily, yea, hourly attends thoſe men's ſouls, whoſe hands are full of worldly goods.

It was a good ſpeech of an emperor, *You* (ſaid he) *gaze on my purple robe and golden crown; but did you know what cares are under it, you would not take it up from the ground to have it.* It was a true ſaying of Auguſtine on the 26th pſalm, *Many are miſerable by loving hurtful things; but they are more miſerable*

*miſerable by having them.** It is not what men enjoy, but the principle from whence it comes, that makes them happy. Much of theſe outward things uſually cauſe great diſtraction, great vexation, and great condemnation at laſt, to the poſſeſſors of them. If God gives them in his wrath, and does not ſanctify them in his love, they will at laſt be witneſſes againſt a man, racks to torture and torment him, and milſtones for ever to ſink him, in that day when God ſhall call men to an account, not for the uſe, but for the abuſe of mercy.

Remedy VI. AGAINST this Device of Satan, ſeriouſly conſider, the end and deſign of God in heaping mercies upon the heads of the wicked, and in giving them (a *quietus eſt*) reſt and quiet from thoſe ſorrows and ſufferings that others ſigh under.† David, in *Pſal.* lxxiii. 17, 18, 19, 20. ſhews the end and deſign of God in this; ſaith he, *When I went into the ſanctuary of God, then I underſtood their end: ſurely thou didſt ſet them in ſlippery places, thou caſtedſt them down into deſtruction. How are they brought into deſolation as in a moment? They are utterly conſumed with terrors. As a dream when one awaketh, ſo, O Lord, when thou awakeſt, thou ſhalt deſpiſe their image.* So in *Pſal.* xcii. 7. *When the wicked ſpring as the graſs, and when all the workers of iniquity do flouriſh, it is that they ſhall be deſtroyed for ever.* God's ſetting them up, is but in order to his caſting them down; his raiſing

* *Multi amando res noxias ſunt miſeri, habendo miſeriores.* Aug.

† Valens the Roman emperor, fell from being an emperor to be a footſtool to Sapor, king of Perſia. Dionyſius, king of Sicily, fell from his kingly glory to be a ſchool-maſter. The brave queen Zenobia was brought to Rome in golden chains

raiſing them high, is but in order to his bringing them low.* *Exod.* ix. 16. *And in very deed, for this cauſe have I raiſed thee up, for to ſhew in thee my power, and that my name may be declared throughout all the earth. I have conſtituted and ſet thee up as a but-mark*, that I may let fly at thee, plague upon plague, till I have beaten the very breath out of thy body, and got myſelf a name, by ſetting my feet upon the neck of all thy pride, power, pomp, and glory. Ah, Sirs! what man in his wits would be lifted up, that he might be caſt down; would be ſet higher than others, when it is but in order to reduce him lower than others? There is not a wicked man in the world that is ſet up with Lucifer, as high as heaven, but ſhall with Lucifer be brought down as low as hell. Canſt thou think ſeriouſly of this, O ſoul! and not ſay, O Lord, I humbly crave I may be little in this world, that I may be great in another world; and low here, that I may be high for ever hereafter.† Let me be low, feed low, and live low, ſo I may live with thee for ever; let me now be clothed with rags, ſo thou wilt clothe me at laſt with thy robes; let me now be ſet upon a dunghill, ſo I may at laſt be advanced to ſit with thee upon thy throne. Lord, make me rather gracious than great, inwardly holy than outwardly happy; and turn me into my firſt nothing, yea, make me worſe than nothing, rather than ſet me up

* Valens an emperor, Belliſarius a famous general, Henry the fourth, Bajazet, Pytheas, great Pompey, and William the Conqueror, theſe from being very high, were brought very low; they all fell from great glory and majeſty, to great poverty and miſery.

† *Da Domine, ut ſic poſſideamus temporalia, ut non perdamus æterna.* Bern. *Grant us Lord that we may ſo partake of temporal felicity, that we may not loſe eternal.*

up for a time, that thou mayeſt bring me low for ever.

Remedy VII. AGAINST this Device of Satan, ſolemnly conſider, that God doth often moſt plague and puniſh thoſe, whom others think he doth moſt ſpare and love; that is, God plagues and puniſhes them moſt with ſpiritual judgments, (which are the greateſt, the ſoreſt, and the heavieſt) whom he leaſt puniſhes with temporal puniſhments; there are no men on earth ſo internally plagued, as thoſe that meet with leaſt external plagues.* Oh! the blindneſs of mind, the hardneſs of heart, the ſearedneſs of conſcience, that thoſe ſouls are given up to, who, in the eye of the world, are reputed the moſt happy men, becauſe they are not outwardly afflicted and plagued as other men. Ah ſouls! it were better that all the temporal plagues that ever befel the children of men ſince the fall of Adam, ſhould at once meet upon you, than that you ſhould be given to the leaſt ſpiritual plague, to the leaſt meaſure of ſpiritual blindneſs, or ſpiritual hardneſs of heart. Nothing will better or move that man, that is given up to ſpiritual judgments; let God ſmile or frown, ſtroke or ſtrike, cut or kill, he minds nor regards it not; let life or death, heaven or hell, be ſet before him, they ſtir him not; he is mad upon his ſin, and God is fully ſet to do juſtice upon his ſoul;† this man's preſervation

* Pſal. lxxxi. 12. lxxviii. 26, to 31. cvi. 15. *He gave them their requeſt, but ſent leanneſs into their ſoul. It is a heavy plague to have a fat body and a lean ſoul; a houſe full of gold and a heart full of ſin.*

† *It is better to have a ſore, than a ſeared conſcience. It is better to have no heart than a hard heart; no mind, than a blind mind.*

ſervation is but a reſervation unto a greater condemnation; this man can ſet no bounds to himſelf, he is become a brat of fathomleſs perdition, he hath guilt in his boſom, and vengeance at his back, where-ever he goes; neither miniſtry, nor miſery, neither miracle nor mercy, can mollify his heart, and if this ſoul be not in miſery on this ſide hell, who is? who is?

Remedy VIII. AGAINST this Device of Satan, dwell more upon that ſtrict account that vain men muſt make for all the good that they do enjoy. * Ah! did men dwell more upon that account that they muſt e'er long give for all the mercies they have enjoyed, and for all the favours they have abuſed, and for all the ſins they have committed, it would make their hearts tremble, and their lips quiver, and rottenneſs to enter into their bones; it would cauſe their ſouls to cry out, and ſay, Oh! that our mercies had been fewer and leſs, that our account might have been eaſier, and and our torment and miſery (for our abuſe of ſo great mercy) not greater than we are able to bear. O, curſed be the day wherein the crown of honour was ſet upon our heads, and the treaſures of this world caſt into our laps; O, curſed be the day wherein the ſun of proſperity ſhone ſo ſtrong upon us, and this flattering world ſmiled ſo much upon us, as to occaſion us to forget God, to ſlight Jeſus Chriſt, to neglect our ſouls, and to put far from us the day of our account.

Philip the third of Spain, whoſe life was free from

* In this day men ſhall give an account *(De bonis commiſſis, de bonis dimiſſis, de malis commiſſis, de malis permiſſis)* of good things committed unto them, of good things neglected by them, of evil committed by them, and of evils ſuffered by them.

from groſs evils, profeſſed, *That he would rather loſe all his kingdom, than offend God willingly*; yet being in the agony of death, and conſidering more particularly of the account he was to give to God,* fear ſtruck into him, and theſe words came from him; *Oh! would to God I had never reigned, Oh that thoſe years that I have ſpent in my kingdom, I had lived a ſolitary life in the wilderneſs! Oh that I had lived a ſolitary life with God! How much more ſecurely ſhould I now have died? How much more confidently ſhould I have gone to the throne of God? What doth all my glory profit me, but that I have ſo much the more torment in my death?* God keeps an exact account of every penny that is laid out upon him and his, and this in the day of account men ſhall know and feel, though now they wink, and will not underſtand. The ſleeping of vengeance† cauſeth the over-flowing of ſin, and the over-flowing of ſin cauſeth the awaking of vengeance; abuſed mercy will certainly turn into fury, God's forbearance is no acquittance; the day is at hand, when he will pay wicked men for their abuſe of old and new mercies; if he ſeem to be ſlow, yet he is ſure; he hath leaden heels, but iron hands, the farther he fetcheth his blow, or draweth his arrow, the deeper he will wound in the day of vengeance. Men's actions are all in print in heaven, and God will in the day of accounts read them aloud in the ears of all the world, that they may

* *In die judicii plus valebit conſcientia pura, quam marſupia plena.* Bern. viz. *Then* (in the Judgment-day) *ſhall a good conſcience be more worth than all the world's good.*

† *Hierom* ſtill thought that voice was in his ears *(Surgite mortui & venite ad judicium.) Ariſe ye dead, and come to judgment.* As oft as I think on that day, how doth my whole body quake, and my heart within me tremble.

may all ſay Amen to that righteous ſentence that he ſhall paſs upon all deſpiſers and abuſers of mercy.

CHAP. VIII.

The ninth Device that Satan hath to draw the ſoul to ſin, is,

BY preſenting to the ſoul the croſſes, loſſes, reproaches, ſorrows, and ſufferings that daily attend thoſe that walk in the ways of holineſs. Saith Satan, you ſee there are none in the world who are ſo deeply afflicted, as thoſe who walk more circumſpectly and holily than their neighbours; they are a by-word at home, and a reproach abroad; their miſeries come upon them like Job's meſſengers, one upon the back of another, and there is no end of their ſorrows and troubles; therefore ſaith Satan, you had better walk in ways that are leſs troubleſome and afflictive, though they be more ſinful; for who but a mad-man would ſpend his days in ſorrow and affliction,

when it may be prevented by walking in the ways that I ſet before him?— Now the Remedies againſt this Device of Satan, are theſe:

Remedy I. AGAINST this Device of Satan conſider, That all the afflictions that attend the people of God, are ſuch as ſhall turn to their profit, and glorious advantage; they *ſhall hereby diſcover* that filthineſs and vileneſs in ſin, that yet they have never ſeen.

It was a ſpeech of a German Divine,* in his ſickneſs; *In this diſeaſe I have learned how great God is, and what the evil of ſin is, I never knew to purpoſe what God was before, nor what ſin meant, till now.* Afflictions are a cryſtal glaſs, wherein the ſoul hath the cleareſt ſight of the ugly face of ſin: in this glaſs it comes to ſee ſin to be but a bitter ſweet: yea, to ſee ſin not only to be an evil, but to be the greateſt evil in the world, to be an evil far worſe than hell itſelf. *Iſa.* i. 15, and xxvii. 8, 9.

Again, they ſhall contribute to the mortifying and purging away of their ſins. Afflictions are God's furnace,† by which he cleanſes his people from their droſs; and makes their virtue ſhine; it is a potion to carry away ill humours, better than all the *Benedicta Medicamentum*, as Phyſicians call them. Aloes kill worms; colds and froſts deſtroy vermine; ſo do afflictions the corruptions that are in

* *Guſpur Olevianus.*

† In times of peace our armour is rufty, in time of war it is bright.

in our hearts. The Jews, under all the prophets thunderings, retained their idols, but after their Babyloniſh captivity, it is obſerved, there have been no idols found amongſt them.

Again, afflictions are ſweet preſervatives to keep the Saints from ſin; as Job ſpake, Job xxxiv. 31, 32. *Surely it is meet to be ſaid unto God, I have borne chaſtiſement, I will not offend any more. That which I ſee not teach thou me; If I have done iniquity, I will do no more, Once I have ſpoken fooliſhly, yea, twice, but I will do ſo no more.* The burnt child dreads the fire; ah! ſaith the ſoul under the rod, ſin is a bitter thing indeed, and for the future, I intend by the ſtrength of Chriſt, not to buy repentance at ſo dear a rate. †

The Rabbins to deter their ſcholars from ſin, were wont to tell them, *That ſin made God's head ache*; and ſaints under the rod have found by woful experience, that ſin makes not only their heads but their hearts ache alſo.

Auguſtine by wandering out of his way eſcaped one who lay in wait to do him miſchief. If afflictions did not put us out of our way, we ſhould many times meet with ſome ſin or other that would hurt our precious ſouls.

Again, they will make the ſaints more fruitful in holineſs; *Heb.* xii. 10, 11. *But he afflicts us for our profit, that we might be partakers of his holineſs.* The flowers ſmell ſweeteſt after a ſhower; vines bear the better for bleeding; the walnut tree is moſt fruitful, when moſt beaten; Saints ſpring and thrive moſt internally, when they are

† Salt brine preſerves from putrefaction, and ſalt marſhes keep the ſheep from the rot: So do afflictions the Saints from ſin.

moſt externally afflicted: Afflictions are called by ſome the mother of virtue; Manaſſah's chain was more profitable to him, than his crown.— Luther could not underſtand ſome ſcriptures, till he was in affliction. The Chriſt-croſs is no letter, and yet that taught him more than all the letters in the row. *God's houſe of correction is his ſchool of inſtruction.** All the ſtones that came about Stephens ears, did but drive him cloſer to Chriſt the corner-ſtone. The riſing waves did but lift Noah's ark nearer to heaven. Afflictions lift up the ſoul to more clear, and full enjoyments of God. *Hoſ.* ii. 14. *Behold I will allure her into the wilderneſs, and ſpeak comfortably to her,* (or rather as the Hebrew hath it) *I will earneſtly* or *vehemently ſpeak to her heart.* God makes afflictions inlets to the ſoul's more ſweet and full enjoyment of his bleſſed ſelf.† When was it that Stephen ſaw the heavens open, and Chriſt ſtanding at the right hand of God? When the ſtones were about his ears, and there was but a ſhort ſtep between him and eternity. And when did God appear in his glory to Jacob? but in the day of his troubles, when the ſtones were his pillow, the ground his bed, the hedges his curtains, and the heavens his canopy, *Then he ſaw the angels of God aſcending and deſcending in their glittering*

ing

* *Schola crucis, Schola lucis, The School of the Croſs is a School of light.*

† It is reported of Tiberus the Emperor, that paſſing by a place where he ſaw a croſs lying in the ground upon a marble ſtone, and cauſing the ſtone to be digged up, found a great deal of treaſure under the croſs. So many precious Saints have found much ſpiritual and heavenly treaſure, under the croſſes they have met withal.

ing robes. The plant in Nazianzen being cut, flouriſheth; it contends with the Axe, it lives by dying; ſo ſaints by their afflictions that befal them, gain more experience of the power of God ſupporting, of his wiſdom directing, of his grace refreſhing and chearing, and of his goodneſs quieting and quickening of them, to greater love to, and a greater delight in holineſs, and to a more eager purſuit after it.

I have read of a fountain, that at noon day is cold, and at mid-night grows warm; ſo many a precious ſaint is cold God-ward, heaven-ward, and holineſs-ward, in the day of proſperity, who grows warm in all theſe reſpects, in the night of adverſity.

Again, afflictions ſerve to keep the hearts of the Saints humble and tender, *Lam.* iii. 19, 20. *Remembering my affliction, and my miſery, the wormwood and the gall; my ſoul hath them ſtill in remembrance, and is humbled,* or *bowed down in me.* So David, when he was under the rod, could ſay, *I was dumb, I opened not my mouth; becauſe thou didſt it.*

I have read of one,* who when any thing fell out proſperouſly, would read over the lamentation of Jeremiah, and that kept his heart humble, and low. Proſperity doth not more contribute to elate the ſoul, than adverſity doth to bow it down; this ſaints find by experience, and therefore they kiſs and embrace the croſs, as others do the world's crown.

Again, they bring Saints nearer to God, and make them more importunate, and earneſt in prayer with God. *Pſal.* cxix. 67, 71. *Before I*

* *Gregory Nazianzen.*

was afflicted I went aſtray, but now I have kept thy word. It is good for me that I have been afflicted, that I might learn thy ſtatutes. Hoſ. v. 14, 15. *I will be to Ephraim as a lion, and as a young lion to the houſe of Judah. I, even I will tear and go away, I will take away, and none ſhall reſcue him. I will go and return to my place, till they acknowledge their offence, and ſeek my face; in their affliction they will ſeek me early.* And ſo they did. *Chap.* vi. 1, 2. *Come* (ſay they) *and let us return unto the Lord, for he hath torn, and he will heal us; he hath ſmitten and he will bind us up. After two days he will revive us, in the third day, he will raiſe us up, and we ſhall live in his ſight.*† So when God had hedged up their way with thorns, then they ſaid, *we will go and return to our firſt huſband, for then was it better with us than now,* Ah the joy, peace, comfort, delight, and content that attended us, when we lived in cloſe converſation with God, incline us to return to God again. *We will return to our firſt huſband, for then was it with us better than now.*

When Tiribazus a noble Perſian, was arreſted, he drew his ſword and defended himſelf; but when they told him they came to take him to the king, he willingly yielded: ſo, though a ſaint, may at firſt ſtand out a little, yet when he is reminded, afflictions are to carry him nearer to God, he yields and kiſſes the rod. Afflictions are like the thorn at a Nightingales breaſt, that awakes and puts her upon her ſweet and delightful ſinging.

Again, Afflictions revive and recover decayed graces, they inflame love that is grown cold, they quicken

† The more precious odours, and the pureſt ſpices, are beaten and bruiſed, the ſweeter ſent and ſavour they ſend abroad. So do ſaints when they are afflicted. *Hoſ.* ii. 5, 7.

quicken that faith that is decaying, they put life into thoſe hopes that are withering, and ſpirits into thoſe joys and comforts that are languiſhing* *Muſk* (ſaith one) *when it hath loſt it's ſweetneſs, if it be put into the ſink amongſt filth, it recovers it.* So afflictions recover and revive decayed graces. The more ſaints are beaten with the hammer of afflictions the more they are made the trumpets of God's praiſes, and the more are their graces revived and quickened. Adverſity abaſes the lovelineſs of the world that might entice us; it abates the luſt of the fleſh within, which might incite us to folly and vanity. Now ſuppoſe afflictions and troubles attend the ways of holineſs, yet ſeeing that they all work for the great profit and ſingular advantage of the ſaints, let no perſon be ſo mad as to leave an afflicted way of holineſs, to walk in a ſmooth path of wickedneſs,

Remedy II. AGAINST this Device of Satan, ſolemnly conſider, that all the afflictions which befal the ſaints, only reach their inferior part; they neither reach, nor hurt their noble, their beſt part; all the arrows ſtick in a target, they reach not the conſcience. *And who ſhall harm you if you be followers of that which is good?* (ſaith the Apoſtle.) That is, they may many ways afflict you, but they ſhall never harm you.†

* Moſt men are like a top, that will not go unleſs you whip it, and the more you whip it the better it goes. You know how to apply it. They that are in adverſity, ſaith Luther, do beſt underſtand the ſcriptures, but thoſe that are in proſperity, read them as a verſe in Ovid, Bees are killed with honey, but quickened with vinegar. The honey of proſperity kills our graces, but the vinegar of adverſity, quickens our graces.

† The Chriſtian ſoldier ſhall ever be Maſter of the day *(Mori poſſe, vinci non poſſe,* ſaid *Cyprian* to *Cornelius) he may ſuffer death but never conqueſt.*

It was the ſpeech of a Heathen, when by a tyrant he was commanded to be put in a mortar, and to be beaten to pieces with an iron peſtle, he cried out to his perſecutors, *You do but beat the veſſel, the caſe, the huſk of Anaxarchus, you do not beat me.* His body was to him but as a caſe, a huſk, he counted his ſoul himſelf, which they could not reach. You have wiſdom to apply it.

Socrates ſaid of his enemies, *They may kill me, but they cannot hurt me.* So afflictions may kill us, but they cannot hurt us: they may take away my life, but they cannot take away my God, my Chriſt, my crown.

Remedy III. AGAINST this Device of Satan, ſeriouſly conſider, that the afflictions that attend the ſaints in the ways of holineſs, are but ſhort and momentary. *Sorrow may abide for a night, but joy comes in the morning*; this ſhort ſtorm will end in an everlaſting calm, this ſhort night will end in a glorious day, that ſhall never have an end.* It is but a very ſhort time between grace and glory, between our title to the crown, and our wearing the crown, between our right to the heavenly inheritance, and our poſſeſſion. Fourteen thouſand years with the Lord, are but as one day! What is our life but a ſhadow, a bubble, a flower, a poſt, a ſpan, a dream? &c. Yea, ſo ſmall a time doth the hand of the Lord reſt upon us, that Luther cannot get diminutives enough to extenuate it; for he calls it a *very little, little croſs* that

* There are none of God's afflicted ones that have not their *(lucida intervalla) intermiſſions, reſpites, and breathings*, whilſt under their ſhort and momentary afflictions. When God's hand is on thy back, let thy hand be on thy mouth; for though the affliction be ſharp, it will be but ſhort.

that we bear. The Prophet, in *Iſa.* xxvi. 20. *(to pikron mikron)* ſaith the *indignation* doth not *(tranſire)* paſs, but *(pertranſire) over paſs.* The ſharpneſs, ſhortneſs, and ſuddenneſs of it, is ſet forth by the travail of a woman, *John* xvi. 21. And that is a ſweet ſcripture, *Heb.* x. 36. *For ye have need of patience, that after ye have done the will of God, ye might receive the promiſe. For yet a little while he that ſhall come, will come, and will not tarry. (Tantillum, tantillum adhuc puſillum.)* A LITTLE, LITTLE, LITTLE WHILE.*

When Athanaſius's friends came to bewail him, becauſe of his miſery and baniſhment, he ſaid, *It is but a little cloud, and will quickly be gone.*† *It will be but as a day before God will give his afflicted ones beauty for aſhes, the oil of gladneſs for the ſpirit of heavineſs*; before he will turn all your ſighing into ſinging, all your lamentations into conſolations, your ſackcloth into ſilk, aſhes into ointments, and your faſts into everlaſting feaſts, &c.

Remedy IV. AGAINST this Device of Satan, ſeriouſly conſider, that the afflictions which befal the ſaints are ſuch as proceed from God's deareſt love. *As many as I love, I rebuke and chaſten.*‡ Saints, ſaith God, think not that I hate you, becauſe I thus chide you; he that eſcapes reprehenſion, may ſuſpect his adoption. God had one Son without corruption, but no Son without correction. A gracious ſoul may look through the

* EUGAR MIKRON OSON OSON.

† *Nebecula eſt, cito tranſibit.* Athanaſius.

‡ Auſtin aſketh, *(ſi amatur quomodo infirmatur) if he were beloved, how came he to be ſick?* So are wicked men apt to ſay, becauſe they know not that corrections are pledges of our adoption, and badges of our ſon-ſhip. God had one Son without ſin, but none without ſorrow.

darkeſt cloud, and ſee a God ſmiling on him. We muſt look through the anger of his correction, to the ſweetneſs of his countenance; as by a rainbow we ſee the beautiful image of the ſun's light, in the midſt of a dark and watery cloud.

When Munſter lay ſick, and his friends aſked him how he did, and how he felt himſelf, he pointed to his ſores and ulcers, (whereof he was full) and ſaid, *Theſe are God's gems and jewels, where-with he decketh his beſt friends, and to me they are more precious than all the gold and ſilver in the world.* A ſoul at firſt converſion is but rough-caſt; but God by afflictions doth ſquare and fit and faſhion it for that glory above, which ſhows they flow from precious love; therefore the afflictions that attend the people of God are no bar to holineſs, nor any motive to draw them to ways of wickedneſs.

Remedy V. AGAINST this Device of Satan, ſolemnly conſider, that it is our duty and privilege not to meaſure afflictions by their ſmart, but their end. When Iſrael was diſmiſſed out of Egypt, it was with *gold* and *ear-rings*. Exod. xi. So the Jews were diſmiſſed out of Babylon, with *gifts*, *jewels*, and all neceſſary *utenſils*. Ezra i. Look more at the latter end of a Chriſtian, than at the beginning of his affliction: conſider the patience of Job, and what end the Lord made with him.* Look not upon Lazarus lying at Dives's door, but lying in Abraham's boſom. Look not to the beginning of Joſeph, who was ſo far from his dream, that the ſun and moon ſhould reverence him, that for two years he was caſt where he could ſee

* Afflictions are but our father's gold-ſmiths, who are working to add pearls to our crowns.

ſee neither ſun, moon, nor ſtars; but behold him at the laſt made ruler over Egypt.* Look not upon David, as there was but a ſtep between him and death, nor as he was envied by ſome, and ſlighted and deſpiſed by others; but behold him ſeated in his royal throne, and dying in his bed of honour, and his ſon Solomon, and all his glittering nobles about him. Afflictions are but as a dark entry into your father's houſe, or as a dirty lane to a royal palace. Now tell me, ſouls, whether it be not very great madneſs to ſhun the ways of holineſs, and walk in ways of wickedneſs, becauſe afflictions attend thoſe ways.

Remedy VI. AGAINST this Device of Satan, ſeriouſly conſider, that the deſign of God in all the afflictions that befal them, is only to try them; it is not to wrong or ruin them, as ignorant men are apt to think. *He knoweth the way that I take, and when he hath tried me, I ſhall come forth as gold*, ſaith patient Job. So in *Dan.* viii. 2. *And thou ſhalt remember all the way which the Lord thy God led thee theſe forty years in the Wilderneſs, to humble thee, and to prove thee, to know what was in thy heart, whether thou wouldſt keep his commandments or no.*† God afflicted them thus, that he might make them and others know what was in their hearts. When fire is put to green wood, there comes out abundance of water that before appeared not; when the pond is empty, the mud, filth,

* Tiberius ſaw Paradiſe when he walked upon hot burning coals. Herodotus ſaid of the Aſſyrians, Let them drink nothing but wormwood all their life long; when they die, they ſhall ſwim in honey. You are wiſe, and know how to apply it.

† The king of Aracum, in Scaliger, tries her whom he means to marry, by ſweating; if they be ſweet, then he marries them; if not, then he rejects them. You may eaſily make the application.

filth, and toads appear. Snow covers many a dunghill; ſo doth proſperity many a rotten heart. It is eaſy to wade in a warm bath, and every bird can ſing in a ſun-ſhiny day, &c. Hard weather tries what health we have; afflictions try what ſap, what grace we have. Withered leaves ſoon fall off in windy weather, and rotten boughs quickly break with heavy weights, &c. You know how to apply it.

Afflictions are like pinching froſts, that ſearch us; where we are moſt unſound, we ſhall ſooneſt complain; and where moſt corruptions lie, we ſhall moſt ſhrink.* We try metal by knocking, if it ſounds well, then we like it: ſo God tries his people by knocking, and if under knocks they give a pleaſant ſound, God will turn their night into day, and their croſs into a crown; and they ſhall hear that voice, *Ariſe and ſhine, for the glory of the Lord is riſen upon thee, and the favours of the Lord are flowing in upon thee.*

Remedy VII. AGAINST this Device of Satan, ſolemnly conſider, that the afflictions, wrath and miſery, that attend the ways of wickedneſs, are far greater and heavier than thoſe that attend the ways of holineſs. Oh! the laſhing and gnawing of conſcience that attend men in a way of wickedneſs.† *The wicked* (ſaith Iſaiah) *are like the troubled ſea, which cannot reſt, whoſe waters càſt up mire*

* Dunghills raked, ſend out a filthy ſteam, ointments a ſweet perfume; this is applicable to ſinners and ſaints under the rod.

† Sin oftentimes makes men inſenſible of the wrath of the Almighty. Sin transforms many a man, as it were into thoſe bears in Pliny, that could not be ſtirred with the ſharpeſt prickles: or thoſe fiſhes in Ariſtotle, that though they have ſpears thruſt into their ſides, yet they awake not.

mire and dirt. There is no peace to the wicked, ſaith my God. There are ſnares in all their mercies, and curſes and croſſes attend all their comforts, both at home and abroad. What is a fine ſuit of clothes with the plague in them? Or a golden cup, when poiſon is at the bottom? Or a ſilk ſtocking, with a broken leg? The curſe, wrath, hatred, and fierce indignation of God, always attend ſinners, walking in a way of wickedneſs. Turn to *Deut.* xxviii. and read from *ver.* 15. to the end; and turn to *Levit.* xxvi. and read from *ver.* 14. to the end; and then you ſhall ſee, how the curſe of God follows the wicked (as it were a fury) in all his ways. It attends him in the city, and in the country it hovers over him; coming in it follows him, going out it is ever his comrade; it fills his ſtore with ſtrife, and mingles the wrath of God with his ſweeteſt morſels.* It is a moth in his wardrobe, murrain among his cattle, mildew in the field, rot among his ſheep, and oft-times makes the fruit of his loins his greateſt vexation and confuſion. There is neither ſolid joy nor laſting peace, attending ſinners in their ſinful ways.† The ſword of vengeance every moment hangs over their heads, by a ſmall thread; and what joy and content can attend ſuch ſouls, if the eye of conſcience is but ſo far open as to ſee the ſword? Ah! the horrors, terrors, and tremblings, that muſt attend them!

The

* Sin brings in ſorrow and ſickneſs, &c. The Rabbins ſay, that when Adam taſted the forbidden fruit, his head ached.

† Sirens are ſaid to ſing curiouſly while they live, but to roar horribly when they die. So do the wicked.

The tenth Device that Satan hath to draw the ſoul to ſin, is,

BY ſetting them frequently to compare themſelves and their ways with thoſe that are reputed or reported to be worſe than themſelves. By this Device the devil drew the proud Phariſee to bleſs himſelf in a curſed condition; *God, I thank thee that I am not as other men are, extortioners, unjuſt, adulterers, or even as this publican,* &c. Why, ſaith Satan, you ſwear but petty oaths, as by your faith, and troth, &c. but ſuch perſons ſwear by wounds and blood; you are now and then a little wanton, but there are who daily defile and pollute themſelves, by actual uncleanneſs and filthineſs; you deceive and over-reach your neighbours in things that are but as toys and trifles, but there are who deceive and over-reach others in things of greateſt concernment, even to their ruin; you do but ſit, and chat, and ſip with the drunkard,

drunkard, but ſuch perſons ſit, and drink, and are drunk with the drunkard; you are only a *little* proud in heart and habit, in looks and words, &c. — Now the Remedies againſt this Device of the devil are theſe:

Remedy I. AGAINST this Device of Satan, ſolemnly conſider, that there is not a greater, nor a clearer argument to prove a man a hypocrite, than to be quick-ſighted abroad, and blind at home; * *To ſee the mote in another man's eye, and not the beam in his own*; to uſe ſpectacles to behold other men's ſins, rather than looking-glaſſes to behold his own; to be amplifying and aggravating other men's ſins, and mitigating his own, &c.

Remedy II. AGAINST this Device of Satan, ſpend more time in comparing of your internal and external actions, with the rule and word by which you muſt be judged at laſt, than in comparing yourſelves with thoſe that are worſe than yourſelves.† The man that compares himſelf with thoſe that are worſe than himſelf, may ſeem (to himſelf and others) to be an angel; yet, by comparing himſelf with the word, may ſee himſelf like the *devil*, yea, a VERY DEVIL. *Have not I choſen*

* Hiſtory ſpeaks of a kind of witches, that ſtirring abroad would put on their eyes, but returning home they boxed them up again. So do hypocrites.

† The nearer we draw to God and his word, the more rottenneſs we ſhall find in our bones. The more any man looks into the body of the ſun, the leſs he ſeeth when he looks down again. It is ſaid of the *baſiliſke*, that if he looks into a glaſs, he preſently dieth. So will ſin, and a ſinner, (in a ſpiritual ſenſe) when the ſoul looks into the word, which is God's glaſs, &c.

I choſen you twelve, and one of you is a devil? Such men are as much like him, as if they were his own offspring.

Satan is called *The God of this world*, becauſe, as God at firſt did but ſpeak the word, and it was done; ſo, if the devil holds up but his finger, and gives the leaſt hint, they do his will, though they undo their own ſouls for ever. Ah! what monſters would theſe men appear to be, did they but compare themſelves with a righteous rule, and not with the moſt unrighteous men; they would appear as black as hell itſelf.

Remedy III. AGAINST this Device of Satan, ſeriouſly conſider, that though thy ſin be not ſo great as others, yet without ſound repentance, and pardoning mercy from God, thou wilt be as certainly damned as others, though not equally tormented with them.* What though hell may not be ſo hot to thee as others, yet hell is as certain to thee as others, unleſs the glorious grace of God ſhine forth upon thee in the face of Chriſt. God will ſuit men's puniſhment to their ſin, the greateſt ſin ſhall be attended with the greateſt puniſhment: alas! what poor comfort will it be to thee, when thou comeſt to die, to conſider, that thou ſhalt not be equally tormented with others, yet muſt be for ever ſhut out from the glorious preſence of God, Chriſt, angels and ſaints, and from thoſe good things of eternal life,† that are ſo many, that they exceed number; ſo great, that they

* As in heaven one is more glorious than another; ſo in hell, one ſhall be more miſerable than another. *Auguſt.*

† The gate of indulgence, the gate of hope, the gate of mercy, the gate of glory, the gate of conſolation, and the gate of ſalvation, will be for ever ſhut againſt them, *Matt.* xxv. 10.

they exceed meaſure; ſo precious, that they exceed eſtimation. Sure it is, that the tears of heaven are not ſufficient to bewail the loſs of heaven; the worm of grief gnaws as painful as the fire burns. If thoſe ſouls, *Acts* xx. wept, becauſe they ſhould ſee Paul's face no more, how deplorable is the eternal deprivation of the beatific viſion?

But this is not all, thou ſhalt not only be ſhut out of heaven, but ſhut up in hell for ever;* not only ſhut out from the preſence of God and angels, &c. but ſhut up with devils and damned ſpirits for ever; not only ſhut out from thoſe ſweet, ſurpaſſing, inexpreſſible, and everlaſting pleaſures that are at God's right hand; but ſhut up for ever under thoſe torments that are remedileſs and endleſs. Ah, Sirs! were it not ten thouſand times better for you to break off your ſins by repentance, than to go on in your ſins, till you feel the truth of what you now hear?

The God of Iſrael is very merciful; ah, that you would repent and return, that your ſouls might live for ever. Remember the torment of the damned is grievous, for the bitterneſs of the puniſhment, but moſt grievous for the eternity of it.† To be tormented without end, is that which goes beyond all bounds of deſperation: ah! how do the thoughts of this make the damned roar and cry out for diſquietude of heart, tear their hair, gnaſh their teeth, and rage for madneſs, that they muſt dwell in everlaſting burnings?

CHAP.

* It was a good ſaying of Chryſoſtom, ſpeaking of hell *(Ne quæramus ubi ſit, ſed quomodo illam fugiamus) let us not ſeek where it is, but how we ſhall eſcape it.*

† Surely one good means to eſcape hell, is to take a turn or two in hell, by our daily meditations.

CHAP. IX.

The eleventh Device that Satan hath to draw the ſoul to ſin, is,

BY polluting and defiling the ſouls and judgments of men with ſuch dangerous errors, as naturally tend to carry the ſouls of men to all looſeneſs and wickedneſs, as woful experience abundantly evidences. Ah! how many are there who are filled with theſe, and ſuch like Chriſt-diſhonouring, and ſoul undoing opinions, viz. *That ordinances are poor, low, carnal things, not only to be lived above, but without alſo. That the ſcriptures are full of fallacies and uncertainties, and no further to be heeded than they agree with that ſpirit that is in them. That it is a poor low thing, if not idolatry, to worſhip God in a Mediator. That the reſurrection is already paſt. That there never was any ſuch man or perſon as Jeſus Chriſt; but that all is an allegory, and ſignifies nothing but light and love, and ſuch*

good frames born in men. That there is neither God nor devil, heaven or hell, but what is within us. That there is no ſin in the ſaints, that they are under no law but that of the Spirit, which is all freedom. That ſin and grace are equally good, and agreeth to his will. With a hundred other horrid opinions, which hath cauſed wickedneſs to break in as a flood among us, &c.—Now the Remedies againſt this Device of Satan are theſe that follow:

Remedy I. AGAINST this Device of Satan, ſolemnly conſider, that an erroneous vain mind is as odious to God, as a vicious life. He that had the leproſy in his head, was to be pronounced utterly unclean.* Groſs errors make the heart fooliſh, render the life looſe, and the ſoul light in the eye of God. Error ſpreads and frets like a gangrene, and renders the ſoul a LEPER in the ſight of God.†

It was God's heavy and dreadful plague upon the Gentiles, to be given up to a mind void of judgment, or an injudicious, rejected mind, diſallowed and abhorred of God; a mind that none have cauſe to glory in, but rather to be aſhamed of. I think, that in theſe days God puniſheth many men's former wickedneſſes, by giving them up

* A blind eye is worſe than a lame foot. *Lev.* xiii. 44.

† The breath of the erroneous is infectious; and like the dogs of *Congo* they bite, though they bark not.

up to ſoul-ruining errors. Ah Lord! this mercy I humbly beg, that thou wouldeſt rather take me into thine own hand, and do any thing with me, than give me up to thoſe ſad errors, which thouſands have fallen into, and are in a way of periſhing for ever.*

Remedy II. AGAINST this Device of Satan, receive the truth affectionately, and let it dwell in your ſouls plenteouſly; when men ſtand out, and bar the door of their ſouls againſt truth, when truth would enter, God in juſtice gives up ſuch perſons to be deluded and deceived by error,† to their eternal deſtruction, 2 *Theſſ.* ii. 10, 11, 12. *Becauſe they received not the love of the truth, that they might be ſaved, God ſhall ſend them ſtrong deluſions,* (or as the Greek hath it, *The efficacy of error.*‡) *That they ſhould believe a lie. That they all might be* DAMNED, *who believed not the truth, but had pleaſure in unrighteouſneſs.* Ah Sirs! as you love your ſouls, do not tempt and provoke God, by withſtanding and out-facing his truth, to give you up to believe a lie, that you may be damned. There are no men on earth ſo fenced againſt error, as thoſe are, who receive the truth in the love it. Such ſouls *are not eaſily toſſed too and fro, and carried about with every wind of doctrine, by the ſleight of men, and cunning craftineſs whereby they lie in wait to deceive.*|| It is not he that receives moſt of the truth into his head, but he that receives moſt of the truth affectionately into

* Through animoſity to perſiſt in error, is diabolical; it were beſt that we never erred, next to that, that we amended our error.

† The greateſt ſinners are ſure to be the greateſt ſufferers.

‡ ENERGEIAN PLANES.

|| *Epheſ.* iv. 14. EN TE KUBEIA, Gr. ſignifies cogging with a dye; ſuch ſlights as cheats and falſe gameſters uſe at dice.

his heart, that enjoys the happineſs of having his judgment ſound and clear, while others are deluded and deceived by them, who make it their buſineſs to infect the judgments, and ruin the ſouls of men.

Ah Sirs! as you would not have your judgments polluted and defiled with error, *Let the word of the Lord*, that is more precious than gold, yea, than fine gold, *dwell plentifully in you.** It is not the hearing or knowing of truth, nor commending and talking of it, but the in-dwelling of truth in your ſouls, that will keep your judgments chaſte and ſound, in the midſt of all thoſe glittering errors that betray many ſouls into his hands, who can eaſily *transform himſelf into an angel of light*, that he may draw others to lay in chains of darkneſs with him for ever.† Oh! let not the word be a ſtranger, but make it your choiceſt familiar; then will you be able to ſtand in the day, wherein many ſhall fall on your right hand, and on your left, by the ſubtilty of thoſe who ſhall ſay, *Lo, here is Chriſt, and lo, there is Chriſt.*

There was more wit than grace in his ſpeech who counſelled his friends, *Not to come too nigh unto truth, leſt his teeth ſhould be beaten out with it's heels.* Ah ſouls! if truth dwell plenteouſly in you, you are happy, if not, you are unhappy under all your greateſt felicity.‡

It

* *Col.* iii. 16. ENOIKE TO, *i. e.* Indwell in you, as an ingrafted word incorporated into your ſouls, ſo concocted and digeſted by you, as that you turn it into a part of yourſelves.

† They muſt needs err that know not God's ways; yet can they not wander ſo wide, as to miſs of hell.

‡ *Veritas vincit. Truth* (at laſt) *triumphs. Veritas ſtat in aperto Campo. Truth ſtands in the open fields*, and it makes thoſe ſouls ſtand in whom it dwells, when others fall as ſtars from heaven.

It is with truth (ſaith Melanćthon) *as it is with holy water, every one praiſed it, and thought it had ſome rare virtue in it, but offer to ſprinkle them with it, and they will ſhut their eyes, and turn away their faces from it.*

Remedy III. AGAINST this Device of Satan, ſolemnly conſider, that error makes the owner to ſuffer loſs. All the pains and labour that men take to defend, maintain, and ſpread abroad their errors to infect the world, ſhall bring no profit, nor comfort to them in that day, wherein *every man's work ſhall be made manifeſt, and the fire ſhall try it, of what ſort it is,** as the Apoſtle ſhews, in that remarkable ſcripture, 1 *Cor.* iii. 11, 12, 13, 14, 15. Ah! that all thoſe who riſe up early, and go to bed late, who ſpend their time, ſtrength, ſpirits, and their all, to advance and ſpread abroad God diſhonouring, and ſoul-undoing opinions, would ſeriouſly conſider of this, that they ſhall loſe all the pains, coſt, and charge that they have been, or ſhall be at, for the propogating of error; and if they are ever ſaved, it will be by fire, as the Apoſtle there ſhews. Ah ſirs! is it nothing to lay out your money for that which is not bread? and your ſtrength for that which cannot profit you in the day you muſt make up your account; and all your works be tried by fire. Ah! that ſuch ſouls would now at laſt, *buy the truth, and ſell it not.* Remember you can never over-buy it, whatſoever you give for it; you can never ſufficiently ſell it, if you could have all the world in exchange for it.

It

* Error, as a glaſs, is bright, but brittle, and cannot endure the hammer or fire, as gold can, which, though rubbed or melted, remains firm and orient.

It is ſaid of Cæſar, *That he had greater care of his books, than of his royal robes*;* for ſwimming through the waters to eſcape his enemies, he carried his books in his hand above the waters, but loſt his Robes. Ah! what are Cæſar's books to God's books? Well remember this, that one day, yea, one hour ſpent in the ſtudy or propagation of truth, will yield the ſoul more comfort and profit, than many thouſand years ſpent in the ſtudy and propagation of corrupt and vain opinions, that have their riſe from hell, and not from heaven: from the god of this world, and not from that God who ſhall at laſt judge this world, and all the corrupt opinions of men.

Remedy IV. AGAINST this Device of Satan, hate, reject, and abominate all thoſe doctrines and opinions that are contrary to godlineſs, and which open a door to profaneneſs,‡ and all ſuch as require men to maintain a ſtrictneſs, above what the ſcripture requireth: and advance and lift up corrupt nature, to do ſupernatural things, which none can do, but by that ſupernatural power that raiſed Chriſt from the grave: and all ſuch opinions, as lift up our own righteouſneſs, in the room of Chriſt's righteouſneſs; and which place good works in the throne of Chriſt, and make them co-partners with him, &c. And all thoſe opinions and doctrines, that ſo ſet and cry up his righteouſneſs, as to cry down all duties of

* *Major fuit cura Cæſari libellorum quam purpuræ.*

‡ One old piece of gold is worth a thouſand new counters, and one old truth of God is more worth than a thouſand new errors. True hatred, EIS TAGRUE, to the whole kind; it is ſaid to frown upon one error, and ſmile upon another.

holineſs and righteouſneſs:* and all thoſe doctrines and opinions, that make the glorious and bleſſed privileges of believers, in the days of the goſpel, inferior to what they were in the time of the law. Ah! did your ſouls ariſe with a holy hatred, and a ſtrong indignation againſt ſuch doctrines and opinions, you would ſtand when others fall, and you would ſhine as the ſun in her glory, when many, that were once as ſhining ſtars, go out as a ſtinking ſnuff of a candle.

Remedy V. AGAINST this Device of Satan, hold faſt the truth. As men take no hold on the arm of fleſh, *Jer.* xvii. 5. till they let go the arm of God: ſo men take no hold on error, till they have let go their hold of truth; therefore hold faſt the truth. Truth is thy crown, hold it faſt, and let no man take it from thee. Hath not God made truth ſweet to thy ſoul, yea, *ſweeter than the honey, or the honey-comb?* And will you not go on to heaven, feeding upon truth, that heavenly honey-comb, as Sampſon did upon his honey-comb?† Let me aſk you, Sirs, have you not found truth to be a ſoul-comforting, a ſoul-refreſhing, and a ſoul-eſtabliſhing principle? Have not you found truth a GUIDE to lead you, a STAFF to uphold you, a CORDIAL to ſtrengthen you, and a MEDICINE to heal you? And will not you hold faſt the truth? Hath not truth been your beſt friend in your worſt days? Hath it not ſtood by you,

* Gideon had ſeventy ſons, and but one baſtard, and yet that baſtard deſtroyed all the reſt. *Judges* viii. 13. One turn may lead a man quite out of the way.

† 2 *Tim.* i. 13. *Titus* i. 9. The prieſts of Mercury, when they eat their figs and honey, cried out (GLUKE E ALETHEIA) SWEET IS TRUTH.

you, when friends have forſaken you? Hath it not done more for you, than all the world could do againſt you; and will you not hold faſt the truth? Is not truth your right eye, without which you cannot ſee for Chriſt? Your right hand, without which you cannot do for him? And your right foot, without which you cannot walk with him?* And will you not hold faſt the truth? Oh! hold faſt the truth in your judgments and underſtandings, in your wills and affections, in your profeſſion and converſation.

Truth is more precious than gold or rubies, *and all the things thou canſt deſire are not to be compared to her.* Truth is that heavenly glaſs, wherein we may ſee the luſtre and glory of divine wiſdom, power, love, and mercy. In this glaſs you may ſee the face, the favour, the riches, and the whole heart of Chriſt, beating and working ſweetly towards your ſouls. Oh! let your ſouls cleave to truth, as Ruth did to Naomi, *Ruth* i. 15, 16. and ſay, *I will not leave truth, nor return from following after it; but where it goes, I will go, and where it lodgeth, I will lodge, and nothing but death ſhall part truth and my ſoul.*† What John ſaid to the Church of Philadelphia, I may ſay to you; *Hold faſt that which thou haſt, that no man take thy crown.* The crown is the ſummit of royalty; and ſuch is truth; *Let no man take thy crown. Hold faſt the faithful word,* as Paul to Titus ſpeaks.‡ You had better part with any thing than

* It is with truth, as with ſome plants which live and thrive but in warm climates.

† Though I cannot diſpute for the truth, yet I can die for the truth, ſaid a bleſſed martyr.

‡ *Tit.* i. 9. ANTECHOMENON. Hold faſt as with tooth and nail, againſt thoſe that would ſnatch it from us.

than truth; you had better part with honours, riches, friends, pleaſures, and the world's favours, yea, your neareſt and deareſt relations, and your very lives, than to let go truth. Oh! keep the truth, and truth will keep you ſafe and happy for ever. Bleſſed are thoſe ſouls who are kept by THE TRUTH.

Remedy VI. AGAINST this Device of Satan, keep humble; humility will keep the ſoul free from many darts caſt by Satan, and from many erroneous ſnares ſpread by him.* As low trees and ſhrubs are free from many violent blaſts of wind, which ſhake and rend the taller ones, ſo humble ſouls are free from thoſe blaſts of error, which rend and tear proud loſty ſouls. Satan and the world have greater difficulty to faſten errors upon humble ſouls. The God of light and truth delights to dwell with the humble; and the more light and truth dwell in the ſoul, the further will darkneſs and error ſtand from it. The God of grace pours graces into the humble, as men pour liquor into empty veſſels; and the more grace is poured into the ſoul, the leſs error will be able to over-power, or infect it.

That is a ſweet word in *Pſal.* xxv. 9. *The meek* (or, *the humble) will he guide in judgment, and the meek will he teach his way.* And certainly, thoſe who are guided and taught of God, are not eaſily drawn aſide into ways of error. Oh! take heed of ſpiritual pride; pride fills our fancies, weakens our

* I have read of one, who ſeeing in a viſion many ſnares of the devil ſpread upon the earth, he ſate down mourning, and ſaid within himſelf, *(Quis pertranſiet iſta) who ſhall paſs through theſe?* Whereunto he heard a voice anſwering, *(humilitas pertranſiet) humility ſhall paſs through them.*

our graces, and makes room in our hearts for error. There are no men on earth ſo ſoon entangled, and ſo eaſily conquered by error, as proud men. Oh! it is dangerous to love to be wiſe above what is written; to be curious, and unſober in your deſire of knowledge, and to truſt to your own capacities and abilities, to undertake to pry into all ſecrets, and to be puffed up with a carnal mind. Souls that are thus ſoaring up, above the bounds and limits of humility, uſually fall into the very worſt of errors, as experience daily evidences.*

Remedy VII. AGAINST this Device of Satan, ſolemnly conſider, the great evils that errors have produced. Error is a a fruitul mother, and hath brought forth ſuch monſtrous children, as hath ſet towns, cities, and nations on fire.† Error is that whoriſh woman, *that hath caſt down and wounded many, yea, ſlain many ſtrong, many great, many learned, and many profeſſing men,* in former times, and in our time too, as is evident to all that are not much left of God, deſtitute of the truth, and blinded by Satan. Oh the graces that error hath weakened, and the joys and comforts that error hath clouded, if not buried. Oh the hands that error hath weakened, the eyes that error hath blinded, the judgments of men that error hath perverted, the minds that error hath darkened, the hearts that error hath hardened, the affections that error hath cooled, the con-

* The proud ſoul is like him that gazed upon the moon, but fell into the pit.

† Errors in conſcience produce many great evils, not only *(ad intra) in men's* own ſouls, but alſo *(ad extra) in human affairs.*

ſciences that error hath ſeared, and the lives of men that error hath polluted. Ah ſouls! can you ſolemnly conſider of this, and not tremble more at error than at hell itſelf? &c.

The twelfth Device that Satan hath to draw the ſoul to ſin, is,

TO affect wicked company, to keep wicked ſociety; and oh! the horrid impieties and wickedneſs that Satan hath cauſed men to commit, by inducing them to ſit and aſſociate themſelves with vain perſons.—Now the Remedies againſt this Device of the devil, are theſe:

Remedy I. AGAINST this Device of Satan, dwell (till your hearts are affected) upon thoſe commands of God that expreſſly require us to ſhun the ſociety of the wicked.* *Eph.* v. 11. *And have no fellowſhip with the unfruitful works of darkneſs, but rather reprove them.* Prov. v. 14, 15, 16. *Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, paſs not by it, turn from it, and paſs away.* 1 *Cor.* v. 9, 10, 11. 2 *Theſſ.*

* *Non parentum aut majorum authoritas ſed Dei docebit imperium.* Jer. *The commands of God muſt outweigh all authority and example of men.*

2 *Theſſ.* iii. 6. *Prov.* i. 10 to 15. Turn to theſe ſcriptures, and let your ſouls dwell upon them, till a holy indignation be raiſed in them againſt fellowſhip with vain men. *God will not take the wicked by the hand*, as Job ſpeaks; why then ſhould you? God's commands are not like thoſe that are eaſily reverſed, but they are like thoſe of the Medes, that cannot be changed. If theſe commands be not now obſerved by thee, they will at laſt be witneſſes againſt thee, and mill-ſtones to ſink thee, in that day when Chriſt ſhall judge the world.

Remedy II. AGAINST this Device of Satan, ſeriouſly conſider, that their company is very infectious and dangerous, as is clear from the ſcriptures above mentioned. Ah! how many have loſt their names, their eſtates, their ſtrength, God, heaven, and their own ſouls, by walking with wicked men? As ye ſhun a ſtinking carcaſs; as the ſeaman ſhuns ſands, and rocks, and ſhelves; as ye ſhun thoſe that have the plague-ſore running upon them, ſo ſhould you ſhun the ſociety of wicked men.* As weeds endanger the corn, and bad humours the blood, or as an infected houſe the neighbourhood; ſo doth wicked company the ſoul.

Bias, a Heathen man, being at ſea in a great ſtorm, and perceiving many wicked men with him in the ſhip, calling upon the gods, *Oh, ſaith he, forbear prayer, hold your tongues, I would not have*

* Euſebius reports of John the Evangeliſt, that he would not ſuffer Cerinthus the Heretic, in the ſame bath with him, leſt ſome judgment ſhould abide them both. *Euſeb. l.* 3. *cap.* 25. A man that keepeth ill company, is like him that walketh in the ſun, tanned inſenſibly.

the gods take notice that you are here, they ſure will drown us all if they ſhould. Ah Sirs! could a Heathen ſee ſo much danger in the ſociety of wicked men, and can you ſee none? *Prov.* xiii. 20.

Remedy III. AGAINST this Device of Satan, look always upon wicked men, under thoſe names and notions in which the ſcripture repreſents them.* The ſcripture calls them *lions* for their fierceneſs, *bears* for their cruelty, *dragons* for their hideouſneſs, *dogs* for their filthineſs, *wolves* for their ſubtilty. The ſcripture ſtiles them *ſcorpions, vipers, thorns, briars, thiſtles, brambles, ſtubble, dirt, chaff, duſt, droſs, ſmoke, ſcum,* as you may ſee in the margin. It is not ſafe to look upon wicked men under thoſe names and notions that they themſelves, or their flatterers, repreſent them by; this may delude the ſoul; but by looking upon them under ſuch names and notions by which the ſcripture ſets them forth, may preſerve the ſoul from frequenting their company, and delighting in their ſociety.† Do not tell me what this man calls them, or how ſuch perſons count of them; but tell me what the ſcripture calls them, how doth the ſcripture count of them? As Nabal's name was, ſo was his nature; and as wicked men's names are, ſo are their natures: you may know well enough what is within them, by

* 2 *Tim.* iv. 17. *Iſa.* xi. 7, 29. *Ezek.* iii. 10. *Matt.* xvi. 9. *Rev.* iii. 5, 10. *Matt.* iii. 7. *Iſa.* x. 17, 27. chap. iv. 55. *Ezek.* xiii. 26. *Judg.* ix. 14. *Job* xxi. 18. *Pſal.* xxviii. 42. xiv. 18. xlii. *Ezek.* xxii. 18, 9. *Iſa.* lxv. 5. *Ezek.* xxiv. 6.

† Lactant. ſays of Lucian, *(Nec diis, nec hominibus pepercit) he ſpared neither God nor man;* ſuch monſters are wicked men, who render their company, to all that have taſted of the ſweetneſs of Divine love, a burden, and not a delight.

by the ſuitable names the Holy Ghoſt hath given them.

Remedy IV. AGAINST this Device of Satan, ſolemnly conſider, that the ſociety and company of wicked men, have been a great grief and burden to thoſe precious ſouls who were once glorious on earth, and are now triumphing in heaven, *Pſal.* cxx. 5 6. *Wo is me that I dwell in Meſech, that I ſojourn in the tents of Kedar. My ſoul hath long dwelt with him that hateth peace.* So Jeremiah, *Oh that I had in the wilderneſs a lodging place of way-faring men, that I might leave my people, and go from them; for they be all adulterers, an aſſembly of treacherous men,* Jer. ix. 2. *So they vexed Lot's righteous ſoul by their filthy converſation,* 2 Pet. ii 7, 8. They made his life a burden, they made death more deſirable to him than life; yea, they made his life a lingering death. Guilt or grief is all the good gracious ſouls get by converſing with wicked men.*

* O Lord, let me not go to hell, where the wicked are, for Lord, thou knoweſt, I never loved their company here, ſaid a gracious gentlewoman when ſhe was to die, being in much trouble of conſcience. Vide *Bezam.*

CHAP. X.

THE SECOND THING TO BE SHEWED, IS,

The ſeveral Devices that Satan hath (as to draw ſouls to ſin, ſo) to keep ſouls from holy duties, to hinder them in holy ſervices, and to keep them from religious performances.

And he ſhewed me Joſhua the high prieſt, ſtanding before the angel of the Lord, and Satan ſtanding at his right hand to reſiſt him. Zech. iii. 1.

The truth of this I ſhall ſhew you in the following particulars.

The firſt Device that Satan hath to draw ſouls from holy duties, and to keep them from religious ſervices, is,

BY preſenting the world in ſuch a dreſs, and in ſuch a garb, as to inſnare the ſoul, and ſteal upon it's affections; he repreſents the world to them

them in it's beauty and bravery, which proves a bewitching ſight to a world of men.* (It is true, this took not Chriſt, becauſe Satan could find no matter in him for his temptation to work upon) ſo that he no ſooner caſts out his golden bait, but we are ready to play with, and nibble at it; he no ſooner throws out his golden ball, but men are apt to run after it, though they loſe God and their ſouls in the purſuit. Ah! how many profeſſors in theſe days have for a time followed hard after God, Chriſt, and ordinances, till the devil hath ſet before them the world in all it's beauty and bravery, which hath bewitched them firſt to have low thoughts of holy things, and then to be cold in their affections to them, and then to ſlight them; and at laſt, with the young man in the goſpel, to turn their backs upon them.† Ah!

* The beauty of the world foils a Chriſtian more than the ſtrength; the flattering ſun-ſhine more than the bluſtering ſtorm. In ſtorms we keep our garments cloſe about us.

† The inhabitants of Nilus are deaf by the noiſe of the waters; ſo the world makes ſuch a noiſe in men's ears, that they cannot hear the things of heaven. The world is like the ſwallows dung, that put out Tobias's eyes. The champions could not wring an apple out of Guilo's hand, by force, but a fair maid by fair means, got it preſently.

the time, the thoughts, the ſpirits, the hearts, the ſouls, the duties, the ſervices that the inordinate love of this wicked world doth, and hath eat up, and deſtroyed. Where one thouſand is deſtroyed by the world's frowns, ten thouſand are deſtroyed by it's ſmiles. The world, ſiren-like, it ſings us, and ſinks us; it kiſſes us, and betrays us, like Judas; it kiſſes us, and ſmites us under the fifth rib, like Joab. The honour, ſplendour, and all the glory of this world, are but ſweet poiſons, that will much endanger us, if they do not eternally deſtroy us. Ah! the multitude of ſouls that have been ſurfeited by theſe ſweet baits, and loſt for ever. —Now the Remedies againſt this Device of Satan, are theſe:

Remedy I. AGAINST this Device of Satan, dwell upon the impotency and weakneſs of all things here below; they are not able to ſecure you from the leaſt evil:* they are not able to procure you the leaſt deſireable good. The crown of gold cannot cure the head-ache, nor the velvet ſlipper

* The Prior of Melancton, rolled his hand up and down in a baſon full of angels, thinking thereby to have charmed his gout; but it would not do.

ſlipper eaſe the gout; nor can the jewel about the neck take away the pain of the teeth. The frogs of Egypt entered into the rich men's houſes as well as the poor; our daily experience evidences this, that all the honours, riches, &c. that men enjoy, cannot free them from the cholic, the fever, or lighter diſeaſes.* Nay, what is more ſtrange, a great deal of wealth cannot keep men from falling into extreme poverty, *Judg.* i. 6. you ſhall find ſeventy kings with their fingers and toes cut off, glad like whelps to lick up crumbs under another king's table, and ſhortly after, the ſame king that brought them to this penury, is reduced to the ſame poverty and miſery. Why then ſhould that be a bar to keep thee out of heaven, that cannot give thee the leaſt eaſe on earth?

Remedy II. AGAINST this Device of Satan, dwell upon the vanity and impotency of all worldly good. This is the ſum of Solomon's ſermon, *Vanity of vanity, and all is vanity.*† This our firſt parents found, and therefore named their ſecond ſon Abel, or *vanity*. Solomon who had tried theſe things, could beſt tell the vanity of them, and he preached this ſermon over again and again, VANITY OF VANITY, AND ALL IS VANITY.‡ It is ſad to think how many thouſands there are that can ſay with the preacher, *Vanity of vanity,*

* Nugas the Scythian, deſpiſing the rich preſents and ornaments that were ſent unto him by the emperor of Conſtantinople, aſked whether thoſe things could drive away calamities, diſeaſes, or death.

† Gilimex, king of the Vandals, led in triumph by Beleſarius, cried out, *Vanity of vanity, all is vanity.*

‡ The fancy of Lucian, who placeth Charon on the top of an high hill, viewing all the affairs of men living, and looking on their greateſt cities as little BIRDS-NESTS, is very pleaſant.

vanity, all is vanity, nay, ſwear it, and yet follow after theſe things, as if there were no glory, nor felicity, but what is to be found in theſe things they call vanity. Such men will ſell Chriſt, heaven, and their ſouls for a trifle, who call theſe things vanity, but do not cordially believe them to be ſo. They ſet their hearts upon them, as if they were their crown, the top of all their royalty. Oh! let your ſouls dwell upon the vanity of all things here below, till your hearts are ſo thoroughly convinced and perſuaded of the vanity of them, as to trample upon them, and make them a foot-ſtool for Chriſt to get up, and ride in a holy triumph in your hearts.*

Chryſoſtom ſaid once, *That if he were the fitteſt in the world to preach a ſermon to the whole world, gathered together in one congregation, and had ſome high mountain for his pulpit, from whence he might have the proſpect of all the world in his view, and were furniſhed with a voice of braſs, a voice as loud as the trumpet of the arch-angel, that all the world might hear him, he would choſe to preach upon no other text than that in the pſalms, O mortal men, how long will ye love vanity, and follow after leaſing.*†

Tell me, you that ſay all things under the ſun are vanity, if you really believe what you ſay? Why do you ſpend more time and thoughts on the world, than you do on Chriſt, heaven, and your immortal ſouls? Why do you then neglect

* Oh the imperfection, the ingratitude, the levity, the inconſtancy, the perfidioufneſs of thoſe creatures we moſt ſervilely affect.

† Ah, did we but weigh man's pain with his payment, his croſſes with his mercies, his miſeries with his pleaſures, we ſhould then ſee, that there is nothing got by the bargain, and conclude, *Vanity of vanity, all is vanity.*

leſt your duty towards God, to get the world? Why do you then ſo eagerly purſue after the world, and remain ſo cold in your purſuit after God, Chriſt, and holineſs? Why then are your hearts ſo exceedingly raiſed, when the world comes in, and ſmiles upon you; and ſo much dejected and caſt down, when the world frowns upon you, and with Jonah's gourd withers before you.

Remedy III. AGAINST this Device of Satan, dwell much upon the uncertainty, mutability, and inconſtancy of all things under the ſun.* Man himſelf is but the dream of a dream, the generation of a fancy, an empty vanity, and a poor feeble, dying flaſh. All temporals are as tranſitory as a haſty torrent, a ſhadow, a ſhip, a bird, an arrow, a poſt that paſſeth by; *Why ſhouldeſt thou ſet thine eyes upon that which is not?* ſaith Solomon. And ſaith the Apoſtle, *The faſhion of this world paſſeth away. Heaven only hath a foundation, earth hath none, but is hanged upon nothing*, as Job ſpeaks. The Apoſtle willed Timothy, to *Charge rich men that they be not high-minded, nor put their truſt in uncertain riches.*† They are like bad ſervants, whoſe ſhoes are made of running leather, and who will never tarry long with one maſter; as a bird hoppeth from tree to tree, ſo do the honours and riches of this world paſs from man to man; let Job and Nebuchadnezzar teſtify this truth, who fell from great wealth to great want. No man can promiſe himſelf to be wealthy till night;

* Riches were never true to any that truſted to them; they have deceived men, as Job's brook did the poor traveller, in the Summer-ſeaſon, *Job* xi. 15.

† 1 *Cor.* vii. 31. intimateth, that there is nothing of any firmneſs, or ſolid conſiſtence in the creature.

night; one ſtorm at ſea, one coal of fire, one falſe friend, one unadviſed word, one falſe witneſs, may make thee a beggar, and a priſoner all at once. All the riches and glory of this world are but as ſmoke and chaff, that vaniſheth; *As a dream and viſion in the night, that tarrieth not.** As if a hungry man dream, and think that he eateth, and when he awakes, his ſoul is empty; and like a thirſty man which thinketh he drinketh, and behold when he is awaked, his ſoul is faint, as the Prophet *Iſaiah* ſaith.† Where is the glory of Solomon? The ſumptuous buildings of Nebuchadnezzar? The nine hundred chariots of Siſera? The power of Alexander? The authority of Auguſtus, that commanded the whole world to be taxed? Thoſe that have been the moſt glorious, in what men generally account glorious and excellent, have had inglorious ends; as Sampſon for ſtrength; Abſalom for favour; Ahitophel for policy; Haman for favour; Aſael for ſwiftneſs; Alexander for great conqueſt, and yet after twelve years was poiſoned: you may ſee the ſame in the four mighty kingdoms, the Chaldean, Perſian, Grecian, and Roman, how ſoon were they gone and forgotten! Now rich, now poor; now full, now empty; now in favour, anon out of favour; now honourable, now deſpiſed; now health, now ſickneſs;

* The moſt renowned Frederick loſt all, and ſued to be made but ſexton of the church that himſelf had built.

† I have read of a poor fiſherman, who, while his nets were a drying, ſlept upon the rock, and dreamed that he was made a king, on a ſudden ſtarts up, and leaping for joy, fell down from the rock, and in the place of his imaginary felicities, loſes his little portion of pleaſures.

ſickneſs; now ſtrength, now weakneſs.* Oh! let not theſe uncertain things keep thee from thoſe holy ſervices, and heavenly employments, in which you may be happy here, and in which thy ſoul may be eternally bleſſed, when all theſe tranſitory things ſhall bid it an everlaſting farewel.

Remedy IV. AGAINST this Device of Satan, ſeriouſly conſider, that the great things of this world are very hurtful and dangerous to the outward and inward man, through the corruptions that are in the hearts of men. Oh! the reſt, peace, comfort, and content that the things of this world deprive many men of. Oh the fears, cares, envy, malice, dangers and miſchiefs, that they ſubject men to.† They oftentimes make men carnally confident, *The rich man's riches are a ſtrong tower in his imagination. I ſaid in my proſperity I ſhould never be moved.* They often ſwell the heart with pride, and make men forget and neglect God, and deſpiſe the rock of their ſalvation.‡ *When Jeſhurun waxed fat, and was grown thick, and covered with fatneſs, then he forgot, and forſook God that made him, and lightly eſteemed the rock of his ſalvation,* as Moſes ſpake. Ah! the time, the thoughts, and ſpirits that the things of the world conſume and ſpend. Oh! how do they hinder the actings of faith upon God? Interrupt our

* The pomp of this world John compareth to the moon, which *(Creſcit & decreſcit) Increaſeth and decreaſeth.* Apoc. 12. 1.

† Henry the ſecond hearing Mentz, his chief city, was taken, uſed this blaſphemous ſpeech, *I ſhall never* (ſaid he) *love God any more, that ſuffered a city ſo dear to me, to be taken from me.*

‡ When one preſented Antipater, king of Macedonia, with a book treating of happineſs, his anſwer was, *(ouſchalazo) I have no leiſure.*

our ſweet communion with him! Abate our love to his people, cool our love to the things of God, and induce us to act like thoſe that are moſt unlike him? Oh! the deadneſs and barrenneſs that attend men under great outward mercies.* Oh! how the riches of the world choke the word; ſo that men live under the moſt ſoul-ſearching, and ſoul-enriching means, with lean ſouls. They have full purſes, but their hearts are empty of grace. In *Gen.* xiii. 2. it is ſaid, that *Abraham was very rich in cattle, in ſilver, and in gold.* According to the Hebrew *(Chabbedgh)* it is, *Abraham was very heavy*; to ſhew, that riches are a heavy burden, and a hinderance many times to heaven and happineſs.†

King Henry the fourth aſked the Duke of Alva, if he had obſerved the great eclipſe of the ſun which had lately happened, *No*, (ſaid the Duke) *I have ſo much to do on earth, that I have no leiſure to look up to heaven.* Ah! that this were not true of moſt profeſſors in theſe days; it is ſad to think, that their hearts and time are ſo much taken up with earthly things, that they have ſcarce any leiſure to look up to heaven, or after Chriſt, and the things that belong to their everlaſting peace.

Riches, though well got, yet are but like manna, thoſe that gathered little had no want, and thoſe

* That four good mothers begat four bad daughters; great familiarity begets contempt, truth hatred, virtue envy, riches ignorance. A French proverb

† Policrates beſtowed five talents for a gift upon one Anacrioa, who for two nights after was ſo troubled with care how to keep them, and how to beſtow them, that he carried them back again to Policrates, ſaying, they were not worth the pains he had already taken for them.

thoſe that gathered more, it was of no uſe to them. The world is troubleſome, and yet it is loved; what would it be, if it were peaceable? You embrace it, though filthy; what would you do if it were beautiful? You cannot keep your hands from the thorns; how earneſt would you be then in gathering the flowers?* The world may be fitly likened to the ſerpent Scytale, whereof it is reported, that when ſhe cannot overtake the flying paſſengers, ſhe doth with her beautiful colours ſo aſtoniſh and amaze them, that they have no power to paſs away, till ſhe has ſtung them. Ah! how many thouſands are there now on earth, that have found this true by experience; they have ſpun a fair thread to ſtrangle themſelves, both temporally and eternally, being bewitched by the beauty and glory of this enticing world.

Remedy V. AGAINST this Device of Satan, conſider, that all the felicity of this world is mixed; our light is mixed with darkneſs, our joy with ſorrow, our pleaſures with pain, our honours with diſhonour, our riches with wants.† If our light be ſpiritual, clear, and quick, we may ſee in the felicity of this world, our wine mixed with water, our honey with gall, our ſugar with wormwood, and our roſes with thorns. Sorrow attends worldly joy, danger, worldly ſafety; loſs, worldly labours; tears, worldly purpoſes. As to theſe things men's hopes are vain, their ſorrow certain, and

* Sicily is ſo full of ſweet flowers that dogs cannot hunt there: and what do all the ſweet contents of this world, but make us loſe the ſcent of heaven?

† Hark ſcholar, ſaid the harlot to Apulcius, it is but a bitter-ſweet you are ſo fond of. Surely all the things of this world, are but bitter-ſweets.

and their joy feigned. The Apoſtle calls this world, *A ſea of glaſs*; a ſea for the trouble of it, and glaſs for the brittleneſs and bitterneſs of it. The honours, profits, pleaſures, and delights of this world, are true gardens of Adonis, where we can gather nothing but trivial flowers, ſurrounded with many briars.

Remedy VI. AGAINST this Device of Satan, get better acquaintance, and aſſurance of more bleſſed and glorious things.* That which raiſed up their ſpirits, *Heb.* x. and xi. to trample upon all the beauty and glory of the world, was the acquaintance with, *and aſſurance of better and more durable things; they took joyfully the ſpoiling of their goods, knowing in themſelves, that they had in heaven a better and a more enduring ſubſtance. They looked for a houſe that had foundations, whoſe builder and maker was God: and they loo ed for another country, even an heavenly. They ſaw him that was inviſible, and had an eye to the recompence of reward.*† And this made them count all the glory and bravery of this world, too poor and contemptible for them to ſet their hearts upon. The main reaſon why men dote upon the world, and damn their ſouls to get it, is, becauſe they are not acquainted with a greater glory. Men ate acorns, till they were acquainted with the uſe of wheat. Ah! were men more acquainted with what union and communion with God means; what it is to *have a new name*

* Let heaven be a man's object, and earth will ſoon be his abject.

† Luther being at one time in ſome wants, it happened that a good ſum of money was unexpectedly ſent him by a nobleman of Germany, at which being ſomething amazed, he ſaid, I fear that God will give me my reward here, but I proteſt I will not be ſo ſatisfied.

name, and a new ſtone, that none knows, but he that hath it; did they but taſte more of heaven, and live more in heaven, and had more glorious hopes of going to heaven, how eaſily would they have the moon under their feet?

It was an excellent ſaying of Lewis of Bavier, emperor of Germany, **Such goods are worth getting and owning, as will not ſink, or waſh away, if a ſhipwreck happen, but will wade and ſwim out with us.* It is recorded of Lazarus, that after his reſurrection from the dead, he was never ſeen to laugh, his thoughts and affections were ſo fixed in heaven, though his body was on earth; and therefore he could not but ſlight temporal things, his heart was ſo bent and ſet upon eternals.† There are goods of the throne of grace, as God, Chriſt, the Spirit, adoption, juſtification, remiſſion of ſin, peace with God, and peace with conſcience: and there are goods of the foot-ſtool, as honours, riches, the favour of creatures, and other comforts and accommodations of this life. Now he that hath acquaintance with, and aſſurance of the goods of the throne, will eaſily trample upon the goods of the foot-ſtool.‡ Ah that you would make it your buſineſs and work, to mind and make more ſure to your own ſouls, the great things of eternity, that will yield you joy in life, peace in death, and a crown of righteouſneſs in the day of Chriſt's appearing; that will

* *Hujuſmodi comparande ſunt opes quæ cum naufragio ſimul enatent.*

† There is, ſaith Auguſtine, *(bona throni) Goods of the throne*: and there are *(bona ſcubbelli) Goods of the foot-ſtool.*

‡ When Baſil was tempted with money and preferment, ſaith he, give me money that may laſt for ever, and glory that may eternally flouriſh; for the faſhion of this world paſſeth away, as the waters of a river that run by a city.

will lift up your ſouls above all the beauty and bravery of this bewitching world, and raiſe your feet above other men's heads. When a man comes to be aſſured of a crown, a ſcepter, the royal robes, &c. he then begins to have low, mean, and contemptible thoughts of thoſe things that before he highly prized: ſo will aſſurance of more great and glorious things, raiſe in the ſoul a holy ſcorn and contempt of all theſe poor, trifling things, which the ſoul before valued above God, Chriſt, and heaven, &c.

Remedy VII. AGAINST this Device of Satan, ſeriouſly conſider, that true happineſs and ſatisfaction is not to be had in the enjoyment of any worldly good. True happineſs is too big and glorious a thing to be found in any thing that is below that God that is a Chriſtian's *(ſummum bonum)* chiefeſt good.* The bleſſed angels, thoſe glittering courtiers, have all felicity and bleſſedneſs; and yet they have neither gold nor ſilver, jewels, nor any of the beauty and glory of this world; certainly, if happineſs was to be found in theſe things, the Lord Jeſus, who is the right and royal heir of all things, would have exchanged his cradle for a crown; his birth chamber (a ſtable) for a royal palace; his poverty for plenty; his deſpiſed followers, for ſhining courtiers; and his mean proviſions, for the choiceſt delicacies, &c.† Certainly happineſs lies not in thoſe things that a man may enjoy, and yet be miſerable

* True happineſs lies only in our enjoyment of a ſuitable good, a pure good, a total good, and an eternal good; and God is only ſuch a good, and ſuch a good can only ſatisfy the ſoul of man.

† Philoſophers could ſay, that he was never a happy man, that might afterwards become miſerable.

miſerable for ever. Now a man may be great, and graceleſs, with Pharaoh; honourable, and damnable, with Saul; rich, and miſerable, with Dives, &c. therefore happineſs lies not in theſe things. Certainly happineſs lies not in thoſe things that cannot comfort a man upon a dying bed; is it honours, riches, or friends,* &c. that can comfort thee when thou comeſt to die? Or is it not rather faith in the blood of Chriſt, the witneſs of his Spirit, the ſenſe and feeling of his love and favour, and the hopes of eternally reigning with him. Can happineſs lie in thoſe things that cannot give us health, ſtrength, or eaſe, a good night's reſt, an hour's ſleep, or a good appetite? Why, all the honours, riches, and delights of this world, cannot give us theſe poor things; therefore, certainly happineſs lies not in the enjoyment of them, &c. And ſurely happineſs is not to be found in thoſe things that cannot ſatisfy the ſouls of men: now none of theſe things can ſatisfy the ſoul. *He that loveth ſilver, ſhall not be ſatisfied with ſilver, nor he that loveth abundance with increaſe; this is alſo vanity,* ſaid the wiſe man.† The barren womb, the horſe-leech's daughter, hell and the grave, will as ſoon be ſatisfied, as the ſoul of man will by the enjoyment of any worldly good. Some one thing or other will be for ever wanting to that ſoul that hath nothing but outward good to live upon. You may as ſoon fill a bag with wiſdom, a cheſt with virtue,

* Gregory the great uſed to ſay, he is poor whoſe ſoul is void of grace, not whoſe coffers are empty of money.

† *Anima rationalis cæteris omnibus occupari poteſt impleri non poteſt. The reaſonable ſoul may be buſied about other things, but it cannot be filled with them.*

virtue, or a circle with a triangle, as the heart of man with any thing here below. A man may have enough of the world to ſink him, but he can never have enough to ſatisfy him, &c.

Remedy VIII. AGAINST this Device of Satan, ſolemnly conſider the dignity of the ſoul. Oh, the ſoul of man is more worth than a thouſand worlds; we cannot abaſe it more than by letting it dote upon a little ſhining earth, a little painted beauty, and fading glory, when it is capable of union with Chriſt, communion with God, and of enjoying the eternal viſion of God.*

Seneca could ſay, *I am too great, and born to greater things, than that I ſhould be a ſlave to my body.* Oh! do you ſay, my ſoul is too great, and born to greater things, than that I ſhould confine it to a heap of white and yellow earth.

I have been the longer upon the Remedies that may help us againſt this dangerous Device of Satan, becauſe he doth uſually more hurt to the ſouls of men by this, than by all other Devices. For a cloſe, I wiſh, as once Chryſoſtom did, that that ſentence, *Eccleſ.* ii. 11. *(Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do; and behold all was vanity and vexation of ſpirit, and there was no profit under the ſun)* were engraven on the door-poſts into which you enter, on the tables where you ſit, on the

* Plutarch tells of THEMISTOCLES, that he accounted it not to ſtand with his ſtate to ſtoop down to take up the ſpoils the enemies had ſcattered in flight; but ſaith to one of his followers, (DUNASAI, SU GAR OUK EI THEMISTOKLES) *you may, for you are not* THEMISTOCLES. O, what a ſad thing it is that a Heathen ſhould ſet his feet upon thoſe very things that moſt profeſſors ſet their hearts; and for the gain of which, with Balaam, many run the hazard of loſing their immortal ſouls for ever.

the diſhes out of which you eat, on the cups out of which you drink, on the bed-ſteads where you lie, on the walls of the houſe where you dwell, on the garments which you wear, on the heads of the horſes on which you ride, and on the fore-heads of all them whom you meet, that your ſouls may not, by the beauty and glory of the world, be kept from thoſe holy and heavenly ſervices, in which you may be bleſſed while you live, and happy when you die; that you may breathe out your laſt into his boſom who lives for ever, and who will make them happy for ever that prefer Chriſt's ſpirituals and eternals, above all temporal tranſitory things.

CHAP. XI.

The ſecond Device that Satan hath to draw ſouls from holy duties, and keep them from religious ſervices, is,

BY preſenting to them the danger, loſſes, and ſufferings that attend the performance of ſuch and ſuch religious ſervices. By this Device Satan kept thoſe that believed on Chriſt, from confeſſing him, in *John* xii. 42. *Nevertheleſs among the chief rulers alſo, many be-*

lieved on him; but becauſe of the Phariſees they did not confeſs him, leſt they ſhould be put out of the ſynagogue. I would walk in all the ways of God, and give up myſelf to the ſtricteſt way of holineſs; but I am afraid dangers and loſſes will attend me on the one hand, and likely many ſufferings on the other, ſaith many a man. Oh! how ſhould we ſet ourſelves againſt this temptation and Device of Satan?—Now the Remedies againſt this Device of Satan, are theſe that follow:

Remedy I. AGAINST this Device of Satan, conſider, that all the troubles and afflictions that you meet with in a way of righteouſneſs, ſhall never hurt or harm you. *And who is he that ſhall harm you, if you be followers of that which is good?** ſaith the Apoſtle, i. e. none ſhall harm you. Natural conſcience cannot but do homage to the image of God, ſtamped upon the natures, words, works, and lives of the godly; as we may ſee in the carriage of Nebuchadnezzar and Darius towards Daniel. All afflictions and troubles which attend men in a way of righteouſneſs, can never rob them of their treaſure, their jewels; they may rob them of ſome light things, as the ſword by their ſide, or the ſtick in their hand, or the flowers or

* *Nemo proprie læditur niſi a ſeipſo. No boby is properly hurt but by himſelf,* and his own fault.

or ribbons that are in their hats. The treaſures of a ſaint are the preſence and favour of God, union and communion with God, pardon of ſin, joy of the Spirit, peace of conſcience; theſe are jewels none can give but Chriſt, nor can any take away but him. Now, why ſhould a gracious ſoul keep from a way of holineſs, becauſe of afflictions? when no afflictions can ſtrip a man of his heavenly jewels, his holy ornaments, nor rob him of his ſafety here, or his happineſs and glory hereafter.* Why ſhould that man be afraid, or troubled for ſtorms at ſea, whoſe treaſures are ſure in a friend's hand upon land? Why, a believer's treaſure is always ſafe in the hands of Chriſt; his life, his ſoul, his grace, his comfort, and his crown, are all ſafe in the hand of Chriſt.† *I know him in whom I have believed, and that he is able to keep that which I have committed unto him, until that day*, ſaith the Apoſtle. The child's moſt precious things are moſt ſecure in his father's hands; ſo are our ſouls, graces, and comforts, ſafe in the hand of Chriſt.

Remedy II. AGAINST this Device of Satan, conſider, that other precious ſaints, who were ſhining lights on earth, and are now triumphing in heaven, held on in religious ſervices, notwithſtanding all the troubles and dangers that ſurrounded them.‡ Nehemiah and Ezra were ſur-

 rounded

* GORDIUS, that bleſſed martyr, accounted it a loſs to him not to ſuffer many kinds of tortures; he ſaith, tortures are but tradings with God for glory. The greater the combat is, the greater is the following reward.

† That was a notable ſpeech of Luther, Let him that died for my ſoul, ſee to the ſalvation of it.

‡ Will. Flower (martyr) ſaid, that heaven ſhould as ſoon fall, as

rounded with dangers on the left hand and on the right, and yet in the face of all they hold on building the temple, and the wall of Jeruſalem: ſo Daniel, and thoſe precious worthies, *Pſal.* xliv. under the want of outward encouragements, and in the face of a world of very great diſcouragements, their ſouls clave to God and his ways, *Though they were ſore broken in the place of dragons, and covered with the ſhadow of death; yea, though they were all the day long counted as ſheep for the ſlaughter, yet their hearts were not turned back, neither did their ſteps decline from his ways.* Though bonds and impriſonments attended Paul, and the reſt of the Apoſtles, in every place, yet they held on in the work and ſervice of the Lord; and why then ſhould you degenerate from their worthy examples, which is your duty, and your glory to follow.

Remedy III. AGAINST this Device of Satan, ſolemnly conſider, that all the troubles and dangers that attend the performance of holy duties, and heavenly ſervices, are but temporal and momentary; but the neglect of them may lay thee open to all temporal, ſpiritual, and eternal dangers. *How ſhall we eſcape if we neglect ſo great ſalvation?* He ſaith not, if we reject or renounce ſo great ſalvation? No; but if we neglect, or ſhift off ſo great ſalvation, how ſhall we eſcape?* That is, we cannot by any way, means, or device in

as he would forſake his profeſſion, or depart in the leaſt degree from it. So Santus, being under as great torment as was ever read of, cried out, *Chriſtianus ſum. I am a Chriſtian.* No torment could compel him to decline the ſervice of God. I might produce a cloud of witneſſes; but if theſe do not animate you to be noble and brave, I am afraid more will not.

* AMELESANTES. Diſregard, not care for it.

in the world, eſcape? Divine juſtice will be above us, in ſpight of our very ſouls. The performing of religious ſervices, may lay you open to the frowns of men, but the neglect of them will lay you open to the frowns of God; the doing of them may render you contemptible in the eyes of men, but the neglect of them may render you contemptible in the eyes of God; the doing of them may be the loſs of thy eſtate, but the neglect of them may be the loſs of God, Chriſt, heaven, and thy ſoul for ever; the doing of them may deprive thee of ſome outward, temporal enjoyments, the neglect of them may ſhut thee out from that excellent matchleſs glory, *that eye hath not ſeen, nor ear heard, neither hath it entered into the heart of men.** Remember, there is no man that breathes, but ſhall ſuffer more by neglecting thoſe holy and heavenly ſervices that God commands, commends, and rewards, than he can poſſibly loſe by doing of them.

Remedy IV. AGAINST this Device of Satan, conſider, that God knows how to deliver from troubles, by troubles; from afflictions, by afflictions; from dangers, by dangers. God by ſmall troubles and afflictions, doth oftentimes deliver his people from great ones, ſo that they ſhall ſay, *We had periſhed, if we had not periſhed*; we had been undone, if we had not been undone; we had been in danger, if we had not been in danger. God will ſo order the afflictions that befal you in a way of righteouſneſs, that your ſouls

* Francis Xavorias counſelled John the third, king of Portugal, to meditate every day a quarter of an hour upon that text, *What ſhall it profit a man to gain the whole world, and to loſe his ſoul?*

ſhall ſay, we would not for all the world, but have met with ſuch troubles and afflictions; for ſurely, had not theſe befallen us, it might have been much worſe with us. Oh! the carnal ſecurity, pride, formality, dead-heartedneſs, luke-warmneſs, cenſoriouſneſs, and earthly-mindedneſs, that God hath cured us of, by the troubles and dangers that we have met with, in the ways and ſervices of the Lord.

I remember a ſtory of a godly man, that as he was going to take ſhip for France, he broke his leg; and it pleaſed providence ſo to order it, that the ſhip he would have gone in, in that very voyage was caſt away, and not a man ſaved: ſo by breaking a bone, his life was ſaved.* So the Lord many times breaks our bones, but it is in order to the ſaving of our lives, and our ſouls for ever; he gives us a potion that makes us heart-ſick, but it is in order to the making us perfectly well, and to the purging of us from thoſe ill humours that have made our heads ache, God's heart ache, and our ſouls ſick, and heavy to the death, &c. Oh, therefore, let no danger or miſery hinder thee from thy duty.

Remedy V. AGAINST this Device of Satan, ſolemnly conſider, that you ſhall gain more in the ſervice of God, and by walking in righteous and holy ways, though troubles and afflictions attend you, than you can poſſibly ſuffer or loſe, by being found in the ſervice of God. *Godlineſs is great gain.* Oh! the joy, peace, comfort, and reſt,

* *Non eſſem ego ſalvus niſi iſtæ periiſſent,* Anaxagoras. *Had not theſe things periſhed, I could not have been ſafe,* ſaid this philoſopher, when he ſaw great poſſeſſions that he had loſt.

reſt, that ſaints meet with in the ways and ſervice of God. They find that religious ſervices are not empty things, but things in which God is pleaſed to diſcover his beauty and glory to their ſouls.* *My ſoul thirſts for God* (ſaith David) *that I might ſee thy beauty, and thy glory, as I have ſeen thee in thy ſanctuary.* Oh! the pleaſant looks, words, and hints, the comfortable influences, and ſweet love-letters, that gracious ſouls have from heaven, when they wait upon God in holy and heavenly ſervices, the leaſt of which will darken and eclipſe all the bravery and glory of this world, and richly recompence the ſoul for all the troubles, afflictions, and dangers that have attended it in the ſervice of God. O, the ſaints can ſay under all their troubles and afflictions, that they have meat to eat, and drink to drink, that the world knows not of: that they have ſuch incomes, refreſhments, and warmings, &c. that they would not exchange for all the honours, riches, and dainties of this world. Ah! let but a Chriſtian compare his external loſſes, with his ſpiritual, internal, and external gain, and he ſhall find, that for every penny that he loſes in the ſervice of God, he gains a pound; and for every pound that he loſes, he gains a hundred; for every hundred loſt, he gains a thouſand; we loſe pins in his ſervice, and find pearls;† we loſe the favour of the creature,

* Tertul. in his book to the martyrs, hath an apt ſaying, *(Negotiatio eſt aliquid amittere ut majora lucreris)* i. e. *That's right and good merchandize, when ſomething is parted with to gain more.* He applieth it to their ſufferings, wherein though the fleſh loſt ſomething, yet the ſpirit got much more.

† When the noble general Zediſlaus had loſt his hand in the wars of the king of Poland, the king ſent him a golden hand for it. What

and peace with the creature, and it may be the comforts and contents of the creature; but we have the favour of God, peace with conſcience, and the comforts and contents of a better life. Ah! did the men of this world know the ſweets that ſaints enjoy in afflictions, they would rather chooſe Manaſſah's iron chain, than his golden crown; they would rather be Paul a *priſoner*, than Paul caught up to the third heaven. For light afflictions, they ſhall have a weight of glory; for a few afflictions, they ſhall have thoſe joys, pleaſures, and comforts, that are as the ſtars of heaven, or as the ſands of the ſea, that cannot be numbered; for momentary afflictions,* they ſhall have an eternal crown of glory. *It is but winking, and thou ſhalt be in heaven preſently*, ſaid the martyr. Oh! therefore, let not afflictions or troubles induce thee to ſhun the ways of God, or to quit that ſervice that ought to be dearer to thee than a world, yea than thy very life, &c.

The third Device that Satan hath to hinder ſouls from holy and heavenly ſervices, and religious performances, is,

BY preſenting to the ſoul the difficulty of performing them; ſaith Satan,

What we loſe in Chriſt's ſervice he will make up, by giving in ſome golden mercies.

* Though the croſs be bitter, yet it is but ſhort; a little ſtorm, as one ſaid of Julian's perſecution, and an eternal calm follows.

Satan, it is a hard and difficult thing to pray ſpiritually, and wait on God conſtantly, and walk with God cloſely, and to be as lively, warm, and active in the communion of ſaints, as thou ſhouldeſt; it were better ten thouſand times to neglect theſe duties, than to meddle with them; and doubtleſs by this Device Satan keeps off thouſands from waiting upon God, and giving him that ſervice which is due to his name. —Now the Remedies againſt this Device of Satan are theſe:

Remedy I. AGAINST this Device of Satan, dwell more upon the neceſſity of the ſervice, and duty, than on the difficulty that attends it: you ſhould reaſon thus with your ſouls, oh! our ſouls, though theſe ſervices are hard and difficult, yet are they not exceedingly neceſſary for the honour of God, and the keeping up his name in the world; for the ſubduing of ſin, and the ſtrengthening of weak graces; for the reviving of languiſhing comforts, and for the keeping clear and bright your bleſſed evidences; for the ſcattering of your fears, and for the raiſing of your hopes; for the gladdening the hearts of the righteous, and ſtopping the mouths of unrighteous ſouls, who are ready to take all advantages to blaſpheme the name of God, and throw dirt and contempt upon his people and ways? Oh! never leave thinking on the

neceſſity of theſe duties, till your ſouls are lifted up far above all the difficulties that attend them.*

Remedy II. AGAINST this Device of Satan, ſolemnly conſider, that the Lord Jeſus will make his ſervices eaſy to you, by the ſweet diſcovery of himſelf to your ſouls, whilſt you are in his ſervice. *Thou meeteſt him that rejoiceth and worketh righteouſneſs, thoſe that remember thee in thy ways*, as the Prophet Iſaiah ſaith.† If meeting with God, who is goodneſs itſelf, ſweetneſs itſelf, beauty itſelf, ſtrength itſelf, glory itſelf, will not ſweeten his ſervice to thy ſoul, nothing in heaven or earth will.

Jacob's meeting with, and enjoying of Rachael, made his hard ſervice eaſy and delightful to him; and will not the enjoyment of God, and meeting with God, render his ſervice to the ſoul much more eaſy and delightful? Doubtleſs it will. The Lord will give that ſweet aſſiſtance by his ſpirit and grace, as ſhall make his ſervice joyous, and not grievous; a delight, and not a burden; a little heaven to believing ſouls. The confidence of this Divine aſſiſtance raiſed up Nehemiah's ſpirit far above all thoſe difficulties and diſcouragements that attended him in the work of the Lord,‡ as

* The neceſſity of doing your duty appears by this, that you are his ſervants by a three-fold right; you are his ſervants *(Jure creationis, jure ſuſtentationis, jure redemptionis)* by right of creation, by right of ſuſtentation, and by right of redemption.

† *Paganta* is diverſly taken; but moſt take the word here to meet a ſoul with thoſe bowels of love and tenderneſs, as the father of the Prodigal met the Prodigal with. God is, *(Pater miſeratianum)* the father of compaſſion, he is all bowels; he is as ſwift to ſhew mercy, as he is ſlow to anger.

‡ Luther ſpake excellently to Melancton, who was apt to be diſcouraged with doubts and difficulties, and fear from foes, and to ceaſe

as you may ſee in *Nehem.* ii. 19, 20. *But when Sanballat the Horonite, and Tobiah the ſervant, the Ammonite, and Geſhem the Arabian, heard it, they laughed us to ſcorn, and deſpiſed us, and ſaid, what is this thing that ye do, will you rebel againſt the king? Then anſwered I them, and ſaid unto them, the God of heaven he will proſper us, therefore we his ſervants will ariſe and build: but you have no right, nor portion, nor memorial in Jeruſalem.* Ah ſouls! while you are in the very ſervice of the Lord, you will find by experience, that the God of heaven will proſper, encourage and ſtrengthen you, and carry you through the hardeſt ſervice, with the greateſt chearfulneſs that can be. Remember this, that God will ſuit your ſtrength to your work, and in the hardeſt ſervice you ſhall have the greateſt aſſiſtance.

Remedy III. AGAINST this Device of Satan, dwell upon the hard and difficult things that the Lord Jeſus Chriſt hath paſt through for your temporal, ſpiritual, and eternal good. Ah! what a ſea of blood, wrath, ſin, ſorrow and miſery, did the Lord Jeſus wade through, for your internal, and eternal good?* Chriſt did not plead, this croſs is too heavy for me to bear, this wrath is too great for me to lie under, this cup, (which hath in it all the ingredients of Divine diſpleaſure) is too bitter for me to drink, even to the very dregs of it! No, Chriſt pleads not the difficulty of the

ceaſe the ſervice they had undertaken. If the work be not good, why did we ever own it? If it be good, why ſhould we ever decline it? Why, ſaith he, ſhould we fear the conquered world, that have Chriſt the conqueror on our ſide! *Iſa.* xl. ult.

* It is not fit, ſince the head was crowned with thorns, that the members ſhould be crowned with roſe-buds, ſaith Zanch.

ſervice, but reſolutely and bravely wades through all, as the Prophet Iſaiah ſhews, *The Lord God hath opened my ear, and I was not rebellious, neither turned away back, I gave my back to the ſmiters, and my cheeks to them that plucked off the hair; I hid not my face from ſhame and ſpitting.* Chriſt ſhrinks not from his Father's wrath, the burthen of your ſins, the malice of Satan, and the rage of the world; but chearfully and triumphantly paſſes through all. Ah ſouls! if this conſideration will not raiſe you above all the diſcouragements you meet with, to own Chriſt and his ſervice, and to cleave to them both, I am afraid nothing will.* A ſoul that is not lifted up by this, to be reſolute and brave in the ſervice of God, notwithſtanding all dangers and difficulties, is a ſoul left of God to much blindneſs and hardneſs.

Remedy IV. AGAINST this Device of Satan, conſider, that religions duties, holy and heavenly exerciſes, are only difficult to the ignoble part of a ſaint; they are not to the noble and better part, the ſoul, and renewed affections of a ſaint:† holy exerciſes are a heavenly pleaſure and recreation, as the Apoſtle ſpeaks, *I delight in the Law of God, after the inward man: with my mind I ſerve the law of God, though with my fleſh the law of ſin.* To the noble part of a ſaint, *Chriſt's yoke is eaſy, and his burden is light;* all the commands and ways of Chriſt,

* Godfrey of Bullen, firſt king of Jeruſalem, refuſed to be crowned with a crown of gold, ſaying, it became not a Chriſtian there to wear a crown of gold, where Chriſt for our ſalvation wore a crown of thorns.

† As every flower hath its ſweet ſavour, ſo every good duty carries meat in the mouth, and comfort in the performance of it. CHRESTOS, *i. e.* My yoke is a benign, a gracious, a pleaſant, a good, and a gainful yoke, oppoſed to PONEROS, painful, tedious.

Chriſt, (even thoſe that tend to the pulling out right eyes, and cutting off right hands) are joyous, and not grievous; all the ways and ſervices of Chriſt, are pleaſantneſs (in the abſtract) to the better part of a ſaint. A ſaint, ſo far as he is renewed, is always beſt when he ſees and taſtes moſt of God, when he is higheſt in the enjoyments of God, and moſt warm and lively in his ſervice. Oh! ſaith the ſaint, that it might be always thus: Oh! that my ſtrength were the ſtrength of ſtones, and my fleſh as braſs, that my worſe part might be more ſerviceable to my noble part, that I might act by an unwearied power in that ſervice, that is a pleaſure, a Paradiſe to me.

Remedy V. AGAINST this Device of Satan, ſolemnly conſider, the great reward and glorious recompence that attends thoſe who cleave to the ſervice of the Lord, in the face of all difficulties and diſcouragements; though the work be hard, yet the reward is great: heaven will make amends for all; yes, one hour in heaven will abundantly recompence you for cleaving to the Lord and his ways, in the face of all difficulties.* This carried the Apoſtle through the greateſt difficulties; *he had an eye to the recompence of reward; he looked for a houſe that had foundations, whoſe builder and maker is God, and for a heavenly country*, yea, this bore up the ſpirit of Chriſt, in the face of all difficulties and diſcouragements. *Looking unto Jeſus the author and finiſher of faith, who for the joy that was*

* Baſil ſpeaks of ſome martyrs that were caſt out all night naked, in a cold froſty time, and were to be burned the next day, how they comforted themſelves in this manner, the winter is ſharp, but Paradiſe is ſweet; here we ſhiver for cold, but the boſom of Abraham will make amends for all.

was ſet before him, endured the croſs, deſpiſing the ſhame, and is ſet down at the right hand of the throne of God.

Chriſtians that would hold on in the ſervice of the Lord, muſt look more upon the crown, than the croſs; more upon their future glory, than their preſent miſery; more upon their encouragements, than their diſcouragements. God's very ſervice is wages; his ways are ſtrewed with roſes, and paved with joy that is unſpeakable and full of glory; and with peace that paſſeth underſtanding. Some degree of comfort follows every good action; as heat accompanies fire, and as beams and influences iſſue from the ſun. *Moreover, by them is thy ſervant warned, and in keeping of them there is great reward*; not for keeping, but in keeping of them, there is great reward; the joy, the refreſhing, the comforts, the contents, the ſmiles, the incomes that ſaints now enjoy in the ways of God, are ſo precious and glorious in their eyes, that they would not exchange them for ten thouſand worlds.* Ah! if the vails be thus ſweet and glorious before pay-day comes, what will be that glory that Chriſt will crown his ſaints with, for cleaving to his ſervice in the face of all difficulties: when he ſhall ſay to his Father, *Lo, here am I, and the children which thou haſt given me!* If there is ſo much to be had in a wilderneſs, what then ſhall be had in Paradiſe? &c.

CHAP.

* This is *præmium ante præmium*, a ſure reward of well-doing, in doing thereof (not for, but in doing thereof) there is great reward, *Pſal.* xix. 11.

CHAP. XII.

The fourth Device that Satan hath to keep ſouls from holy exerciſes and religious ſervices, is,

BY leading them to make falſe inferences from thoſe bleſſed and glorious things that Chriſt hath done. As that Jeſus Chriſt hath done all for us, therefore there is nothing for us to do, but to joy and rejoice; he hath perfectly juſtified us, and fulfilled the law, and ſatisfied divine juſtice, and pacified his Father's wrath, and is gone to heaven to prepare a place for us, and in the mean time to intercede for us, and therefore away with praying, and mourning, and hearing, &c. Ah! what a world of profeſſors hath Satan drawn in theſe days from religious ſervices, by leaving them to make ſuch ſad, wild and ſtrange inferences, from the ſweet and excellent things the Lord Jeſus hath

hath done for his beloved ones.—Now the Remedies againſt this Device are theſe:

Remedy I. AGAINST this Device of Satan, dwell as much on thoſe ſcriptures that ſhew you the duties and ſervices that Chriſt requires of you, as upon thoſe that declare to you the precious and glorious things that Chriſt hath done for you.* It is a ſad and a dangerous thing to have two eyes to behold our dignity and privileges, and not one to ſee our duties and ſervices. I ſhould look with one eye upon the choice and excellent things that Chriſt hath done for me, to raiſe up my heart to love Chriſt with the pureſt love, and to joy in Chriſt with the ſtrongeſt joy, and to exalt Chriſt above all, who hath made himſelf to be my all: and I ſhould look with the other eye, upon thoſe ſervices and duties that the ſcriptures require of thoſe for whom Chriſt hath done ſuch bleſſed things: as upon that of the Apoſtle, 1 *Cor.* vi. 19, 20. *What, know ye not that your body is the temple of the Holy Ghoſt, which is in you, which ye have of God, and ye are not your own? For ye are bought with a price, therefore glorify God in your body, and in your ſpirit, which are God's.* And that, 1 *Cor.* xv. 58. *Therefore my beloved brethren, be ye ſtedfaſt, unmoveable, always abounding in the work of the Lord, knowing that your labour is not in vain in the Lord.* And that, *And let us not be weary in well-doing,*

* Tertullian hath this expreſſion of the fulneſs of the ſcriptures, *(Adoro plenitudinem ſcripturarum) I adore the fulneſs of the ſcripture*, Gregory calls the ſcripture, *(Cor & animam Dei) the heart and ſoul of God*; and who will not then dwell on it?

doing, for in due ſeaſon we ſhall reap, if we faint not. And that of the Apoſtle, *Rejoice always, and pray without ceaſing.* And that in the Philippians, *Work out your ſalvation with fear and trembling.* And that, *This do till I come.* And that, *Let us conſider one another, to provoke one another to love, and to good works; not forſaking the aſſembling of ourſelves together, as the manner of ſome is, but exhorting one another, and ſo much the more, as you ſee the day approaching,* Phil. ii. 12, 13. 1 Cor. xi. 26. Heb. x. 24, 25. Now a ſoul that would not be drawn away by this Device of Satan, he muſt not look obliquely upon theſe bleſſed ſcriptures, and abundance more of like import,* but he muſt dwell upon them, and make them his chief and choiceſt companions; and this will be a happy means to keep him cloſe to Chriſt and his ſervice, in thoſe times wherein many turn their backs upon him, under pretence of being highly intereſted in the great and glorious things that have been wrought by him, &c.

Remedy II. AGAINST this Device of Satan, conſider, that the great and glorious things that Jeſus Chriſt hath done, and is doing for us, ſhould be ſo far from taking us off from religious ſervices, and pious performances, that they ſhould be the greateſt motives and encouragements to the performance of them, as the ſcriptures do abundantly evidence. I will produce only a few inſtances; as, *That we being delivered out of the hands of our enemies, might ſerve him without fear;*

in

* The Jews were much in turning over the leaves of the ſcripture, but they did not weigh the matter of them. *John* v. 39. You ſearch the ſcriptures, Gr. there ſeemeth to be indicative, rather than imperative.

in holineſs and righteouſneſs all the days of our lives; Luke i. 74, 75. Chriſt hath freed you from all your enemies, from the curſe of the Law, the predominant damnatory power of ſin, the wrath of God, the ſting of death, and the torments of hell; but what is the end and deſign of Chriſt in doing theſe great and marvellous things for his people? It is not that they ſhould throw off duties of righteouſneſs and holineſs, but that their hearts may be the more free and ſweet in all holy duties and heavenly ſervices:* ſo the Apoſtle, *I will be their God, and they ſhall be my people: and I will be a Father unto you, and ye ſhall be my ſons and daughters, ſaith the Lord Almighty.* (mark what follows) *Having therefore theſe promiſes, (dearly beloved) let us cleanſe ourſelves from all filthineſs of the fleſh and ſpirit, perfecting holineſs in the fear of the Lord.* 2 Cor. vi. 17, 18. chap. vii. 1. compared. And again, *Tit.* ii. 11, 12, 13, 14. *The grace of God that bringeth ſalvation, hath appeared to all men, teaching us, that denying all ungodlineſs and worldly luſts, we ſhould live ſoberly, righteouſly, and godly in this preſent world, looking for that bleſſed hope, and the glorious appearing of the great God, and our Saviour Jeſus Chriſt, who gave himſelf for us, that he might redeem us from all iniquity, and purify unto himſelf a peculiar people, zealous of good works.*† Ah ſouls! I know of no arguments to influence you

* This I am ſure of, that all man's happineſs here is holineſs, and holineſs ſhall hereafter be his happineſs. Chriſt hath therefore broke the devil's yoke from off our necks, that his Father might have better ſervice from our hearts.

† *Tace lingua loquere vita. Talk not of a good life, but let thy life ſpeak.* Your actions in paſſing paſs not away; for every good work is a grain of ſeed for eternal life.

you to a lively and conſtant performance of all heavenly ſervices, like thoſe that are drawn from the conſideration of the great and glorious things that Chriſt hath done for you; and if ſuch arguments will not win upon you, I think preaching of hell-fire to you will never do it.

Remedy III. AGAINST this Device of Satan, ſeriouſly conſider, that thoſe precious ſouls which Jeſus Chriſt hath done and ſuffered as much for, as he hath for you, have been exceedingly active and lively in all religious ſervices and heavenly performances:* he did and ſuffered as much for David as for you, and yet, who is found more in praying and praiſing God than David? *Seven times a day will I praiſe the Lord.* Who more in ſtudying and meditating on the word, than David? *Thy law is my meditation day and night.* The ſame truth you may run and read in Jacob, Moſes, Job, Daniel, and in the reſt of the holy Prophets and Apoſtles, for whom Chriſt hath done as much for as for you. Ah! how have all thoſe worthies abounded in works of righteouſneſs and holineſs, to the praiſe of free grace?† Certainly Satan hath gotten great advantage of thoſe who argue thus: Chriſt hath done great and glorious things for us, therefore we need not make conſcience of performing ſuch religious ſervices as men ſay the world calls for: if this logic be not from hell, whence

* The ſaints motto in all ages hath been, *(Laboremus) Let's be doing.* God loves *(curriſtas,* not *quæriſtas) the runner, not the queſtioner,* or diſputant, ſaith Luther.

† The day is at hand when God will require of men, *Non quid legerint, ſed quid egerint, nec quid dixerint, ſed quomodo vixerint. Not what they have read, but what they have done; nor what they have ſpoken, but how much they conquered or overcome.*

whence is it? Ah! were the holy Prophets and Apoſtles alive to hear ſuch reaſoning come out of the mouths of ſuch as profeſs themſelves to be intereſted in the great things that Jeſus Chriſt hath done for his choſen ones, how would they bluſh to look upon ſuch ſouls? And how would their hearts grieve and break within them, to hear their language and obſerve their conduct!

Remedy IV. AGAINST this Device of Satan, ſeriouſly conſider this, that thoſe who walk not in the ways of righteouſneſs and holineſs, (who wait not upon God in the ſeveral duties and ſervices that are commanded by him) cannot have that evidence to their own ſouls of their righteouſneſs before God,* of their fellowſhip and communion with God, of their bleſſedneſs here, and their happineſs hereafter, as thoſe perſons have, who love and delight in the ways and works of the Lord. *Little children,* (ſaith the Apoſtle) *let no man deceive you; he that doth righteouſneſs, is righteous, even as he is righteous.*† *In this* (ſaith the ſame Apoſtle) *the children of God are manifeſt, and the children of the devil; whoſoever doth not righteouſneſs is not of God, neither he that loveth not his brother: if ye know that he is righteous,* (ſaith the ſame

* Certainly it is one thing to judge by our graces, another thing to reſt, or put our truſt in them. There is a great deal of difference between declaring and deſerving.

† As David's daughters were known by their garments of divers colours, ſo are God's children by their piety and ſanctity. A Chriſtian's emblem ſhould be a houſe walking towards heaven. High words ſurely make a man neither holy nor juſt; but a virtuous life, a circumſpect walk, make him dear to God. A tree that is not fruitful, is for the fire. Chriſtianity is not talking, but walking with God, who will not be put off with words; if he miſs of fruit, he will take up his axe, and then the ſoul is cut off for ever.

ſame Apoſtle) *ye know that every one that doeth righteouſneſs, is born of him. He that ſaith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoſoever keepeth his word, in him verily is the love of God perfected. Hereby know we that we are in him. He that ſaith he abideth in him, ought himſelf alſo ſo to walk, even as he walked. If we ſay that we have fellowſhip with him, and walk in darkneſs, we lie, and do not the truth; but if we walk in the light, as he is in the light, we have fellowſhip one with another; and the blood of Chriſt cleanſeth us from all ſin,* ſaith the ſame Apoſtle. So *James* ii. *What doth it profit, my brethren, though a man ſay he hath faith, and have not works, can faith ſave him?* i. e. It cannot. *For as the body without the ſpirit is dead, ſo faith without works is dead alſo.* To look after holy and heavenly works, is the beſt way to preſerve the ſoul from being deceived and deluded by Satan's deluſions, and by ſudden flaſhes of joy and comfort; holy works being a more ſenſible and conſtant pledge of the precious Spirit, begetting and maintaining in the ſoul more ſolid, pure, and laſting joy. Ah ſouls! as you would have in yourſelves a conſtant and bleſſed evidence of your fellowſhip with the Father and the Son, and of the truth of grace, and of your future happineſs, look that you are diligent in holy ſervices; and that you turn not your backs upon religious duties.

Remedy V. AGAINST this Device of Satan, ſolemnly conſider, that there are other choice and glorious ends for the ſaints performance of religious duties, than the juſtifying of their perſons before God, or the ſatisfying the law and juſtice of

of God, or the purchaſing of the pardon of ſin, &c.* viz. To teſtify their juſtification: *A good tree cannot but bring forth good fruits*; to teſtify their love to God, and their ſincere obedience to the commands of God; to teſtify their deliverance from ſpiritual bondage, and evidence the in-dwellings of the Spirit; to ſtop the mouths of the worſt of men, and to rejoice thoſe righteous ſouls that God would not have made ſorrowful. Theſe, and abundance of other choice ends there are, why thoſe who have an intereſt in the glorious work of Chriſt, ſhould, notwithſtanding, keep cloſe to the holy duties and religious ſervices that are commanded by him.† And if theſe conſiderations will not prevail with you, to wait upon God in holy and heavenly duties, I am afraid, if one ſhould riſe from the dead, his arguments would not prevail upon you, but that you would hold on in your ſins, and neglect his ſervice, though you periſh for ever, &c.

The fifth Device Satan hath to draw ſouls from religious ſervices, and to keep them from holy duties, is,

BY preſenting to them the paucity and poverty of thoſe who walk in the

* It is a precious truth, never to be forgotten, *(Quod non actibus, ſed finibus penſantur officia) That duties are eſteemed not by their acts, but by their ends.*

† *Finis movet ad agendum. The end moves to doing. Tene menſuram*

et

the ways of God, and hold on in religious practices. Saith Satan, don't you ſee that thoſe who walk in religious ways, are the pooreſt, the meaneſt, and the moſt deſpicable perſons in the world? This took with them in *John* vii. 47. *Then anſwered the Phariſees, Are ye alſo deceived? Have any of the Rulers, or of the Phariſees believed on him? But this people who know not the law are curſed.* —Now the Remedies againſt this Device are theſe that follow:

Remedy I. AGAINST this Device of Satan, conſider, that though they are outwardly poor, yet they are inwardly rich; though they are poor in temporals, yet they are rich in ſpirituals; the worth and riches of the ſaints are inward:* *The king's daughter is all glorious within. Hearken my beloved brethren, hath not God choſen the poor of this world rich in faith, and heirs of the kingdom, which he hath promiſed to them that love him?* ſaith James. *I know thy poverty, but thou art rich,* ſaith Chriſt to the Church at Smyrna. What though they have little in poſſeſſion, yet they have a glorious kingdom

et reſpice finem. Keep thyſelf within compaſs, and have an eye always to the end of thy life and actions, was MAXIMILIAN the emperor's motto.

* Do not you ſee (ſaith Chryſoſtom) the places where treaſures are hid are rough and over-grown with thorns? Do not the naturaliſts tell you, that the mountains that are big with gold within, are bare of graſs without. Saints have as ſcholars poor commons here, becauſe they muſt ſtudy hard to go to heaven.

dom in reverſion. *Fear not little flock, it is your Father's good pleaſure to give you the kingdom.* Though ſaints have little in hand, yet they have much in hope. You count thoſe happy in a worldly ſenſe, that have much in reverſion, though they have but little in poſſeſſion; and will you count the ſaints miſerable, becauſe they have little in poſſeſſion, though they have a glorious kingdom in reverſion of this? I am ſure the pooreſt ſaint that breathes would not exchange (were it in his power) what he hath in hope, for the poſſeſſion of as many worlds as there are ſtars in the heavens, or ſands in the ſea, &c.

Remedy II. AGAINST this Device of Satan, conſider, that in all ages God hath had ſome who have been great, rich, wiſe, and honourable, who have choſen his ways and cleaved to his ſervice in the face of all difficulties; though not many wiſe men, yet ſome wiſe men; and though not many mighty, yet ſome mighty have; and though not many noble, yet ſome ſuch have cleaved to God;* witneſs Abraham, and Jacob, and Job, and ſeveral kings, and others that the ſcriptures ſpeak of; and how many have we among ourſelves, whoſe ſouls have cleaved to the Lord, and who have ſwam to his ſervice through the blood of the ſlain, and who have not counted their lives dear unto them, that they and others might enjoy the holy things of Chriſt in his own way.

Remedy

* Good nobles (ſaith one) are like black ſwans, and thinly ſcattered in the firmament of a ſtate, even like ſtars of the firſt magnitude, yet ſome God hath had in all ages, as might be ſhewed out of hiſtories; as the queen of Navarre, lord Cobham, Edward the ſixth, lady Jane Dudley, archbiſhop Cranmer, the counteſs of Huntingdon, &c.

Remedy III. AGAINST this Device of Satan, ſolemnly conſider, that the ſpiritual riches of the pooreſt ſaints, infinitely tranſcend the temporal riches of all the wicked men in the world:* they can ſit down ſatisfied with the riches of grace that are in Chriſt, without worldly riches and honours, &c. *He that drinks of the water that I ſhall give him, ſhall thirſt no more.* The riches of poor ſaints are durable, they will bed and board with them, they will go to the priſon, to a ſick bed, yea, to heaven with them. The ſpiritual riches of poor ſaints, are as wine to cheer them, as bread to ſtrengthen them, as clothes to warm them, and as armour to protect them. Now all you that know any thing, know, that the riches of this world cannot ſatisfy the ſouls of men, that they are as fading as a flower, or as the owners† of them are, &c.

Remedy IV. AGAINST this Device, ſeriouſly conſider, that though the ſaints conſidered comparatively, are few; though they be a *little, little flock, a remnant*; Luke xii. 32. *a garden encloſed, a ſpring ſhut up, a fountain ſealed*; Cant. iv. 12. though *as the ſummer gleanings*; or as *one of a city, and two of a tribe*; though but as a handful to a houſeful, a ſpark to a flame, a drop to the ocean; yet conſider them ſimply in themſelves, and ſo they are an innumerable company, that cannot be numbered, as John ſpeaketh, *Rev.* vii. 9. *After this I beheld, and lo, a great multitude which no man could number, of all nations, and kindreds, and people,*

* Alexander's vaſt mind enquired, if there were any more worlds to conquer.

† Craſſus was ſo rich, that he maintained an army with his own revenues, yet he and his great army, with his ſon and heir, fell together, and left his great eſtate to others.

ple, and tongues, ſtood before the throne, and before the Lamb, clothed with white robes, and palms in their hands. So Matthew ſpeaks, *Matt.* viii. 11. *And I ſay unto you, that many ſhall come from the Eaſt and Weſt, and ſhall ſit down with Abraham, Iſaac and Jacob, in the kingdom of heaven.* So Paul, *Heb.* xii. 22, 23. *But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jeruſalem, and to an innumerable company of angels. To the general aſſembly, and church of the firſt-born, which are written in heaven, and to God the judge of all, and to the ſpirits of juſt men made perfect.**

Remedy V. AGAINST this Device of Satan, ſeriouſly conſider, that it will be but as a day before theſe poor deſpiſed ſaints, who are God's jewels, will ſhine brighter than the ſun in his glory: they ſhall ſoon be lifted up upon their THRONES to judge the multitude — the world, as the Apoſtle ſpeaks, *Know ye not that the ſaints ſhall judge the world?* And in that day, O! how will the great and the rich, the learned and the noble, wiſh that they had lived and ſpent their days with theſe few poor contemptible creatures,† in the ſervice of the Lord? Oh! how will this wicked world curſe the day that ever they had ſuch baſe thoughts

* When Fulgentius ſaw the nobility of Rome ſit mounted in their bravery, it mounted his meditations to the heavenly Jeruſalem.

† Mr. Fox being once aſked whether he knew a certain poor man who had received ſuccour of him in time of trouble, anſwered, I remember him well, I tell you I forget lords and ladies to remember ſuch. So will God deal by his poor ſaints: he will forget the great and mighty ones of the world, to remember his few poor deſpiſed ones. Though John was poor in the world, yet the Holy Ghoſt calls him the greateſt that was born of women. Ah, poor ſaints! men that know not your worth, cannot have ſuch low thoughts of you, but the Lord will have as high.

thoughts of the poor ſaints, and that their poverty became a ſtumbling block, to keep them from the ways of holineſs.

I have read of Ingo, an ancient king of the Draves, who making a ſtately feaſt, appointed his nobles, at that time Pagans, to ſit in the hall below, and commanded certain poor Chriſtians to be brought up into his preſence-chamber, to ſit with him at his table, to eat and drink of his kingly entertainment; at which many wondering, he ſaid, *He accounted Chriſtians, though never ſo poor, a greater ornament at his table, and more worthy of his company, than the greateſt peers unconverted to the Chriſtian faith, for when theſe might be thruſt down to hell, thoſe might be his conſorts, and fellow princes in heaven.* You know how to apply it. Although you ſee the ſtars ſometimes by their reflections in a puddle, in the bottom of a well, or in a ſtinking ditch, yet the ſtars have their ſituation in heaven: ſo, though you ſee a godly man in a poor, miſerable, deſpiſed condition, as to the things of this world, yet he is fixed in the region of heaven: *Who hath raiſed us up,* (ſaith the Apoſtle) *and made us ſit together in heavenly places in Chriſt Jeſus.* Oh! therefore ſay to your own ſouls, (when they decline the ways of Sion, becauſe of the poverty and paucity of thoſe who walk in them) the day is at hand, when thoſe few, poor, deſpiſed ſaints, ſhall ſhine in glory, when they ſhall judge this world, and when all the wicked thereof will wiſh that they were in their condition, and would give ten thouſand worlds (were it in their power) that they might but have the honour and happineſs to wait upon

thoſe, whom for their meanneſs they have neglected and deſpiſed in this world.

Remedy VI. AGAINST this Device of Satan, ſolemnly conſider, that there will be a time come, even in this life, when the reproach and contempt that is now caſt upon the ways of God, by reaſon of the poverty and paucity of thoſe that walk in thoſe ways, ſhall be quite taken away, by his making them the head, who have days without number been the tail, and by his raiſing them up to much outward riches, proſperity and glory, who have been as out-caſts, becauſe of their poverty and paucity.* John ſpeaking of the glory of the church, the new Jeruſalem that came down from heaven, *Rev.* xxi. tells us, *That the nations of them which are ſaved, ſhall walk in the light of it, and the kings of the earth do bring their glory into it.* So the Prophet Iſaiah, *They ſhall bring their ſons from far, and their ſilver and their gold with them. For braſs I will bring gold, and for iron I will bring ſilver, and for wood braſs, and for ſtones iron.* And ſo the prophet Zachariah ſpeaks, chap. xiv. 14. *And the wealth of all the Heathen round about, ſhall be gathered together, gold, and ſilver, and apparel in great abundance.* The Lord hath promiſed

* Theſe following ſcriptures do abundantly confirm this truth: *Jer.* xxxi. 12. *Iſa.* xxx. 23. and lxii. 8, 9. *Joel* ii. 23, 24. *Micah* iv. 6. *Amos* ix. 13, 14. *Zech.* viii. 12. *Iſa* xli. 18, 19. lv. 13. lxvi. 6, 7. lxv. 21, 22. lxi. 4. lx. 10. and *Ezek.* xxxvi. 10. Only take theſe two cautions, 1. That in theſe times the ſaints chiefeſt comforts, delights, and contents, will conſiſt in their more clear, full, and conſtant enjoyment of God. 2. That they ſhall have ſuch abundant meaſure of the Spirit poured out upon them, that their riches and outward glory ſhall not be ſnares to them, but golden ſteps to a richer living in God.

promiſed, that the meek ſhall inherit the earth: and heaven and earth ſhall paſs away, before one jot or one tittle of his word ſhall paſs unfulfilled. Ah poor ſaints! now ſome thruſt ſore at you, others look ſhy upon you, others ſhut the door againſt you, others turn their backs upon you; and moſt men (except it be a few that live much in God, and are filled with the riches of Chriſt) do either neglect or deſpiſe you becauſe of your poverty; but the day is coming, when you ſhall be lifted up above the dunghill, when you ſhall change poverty for riches, your rags for robes, your reproach for a crown of honour, your infamy for glory, even in this world.

And this is not all, but God will alſo mightily increaſe the number of his choſen ones; multitudes ſhall be converted to him. *Iſa.* lxvi. 8, 19. *Who hath heard ſuch a thing? Who hath ſeen ſuch things? Shall the earth be made to bring forth in one day? Or ſhall a nation be born at once? For as ſoon as Sion travelled, ſhe brought forth children. And they ſhall bring all your brethren for an offering unto the Lord out of all nations, upon horſes, and in chariots, in litters, and upon mules, and upon ſwift beaſts, to my holy mountain Jeruſalem, ſaith the Lord; as the children of Iſrael bring an offering in a clean veſſel into the houſe of the Lord.* Doth not the ſcripture ſay, that the kingdoms of this world muſt become the kingdoms of our Lord? *Rev.* xi. 15. Hath not God given to Chriſt the Heathen, and the uttermoſt parts of the earth for his poſſeſſion? Hath not the Lord ſaid, that in the *laſt days the mountain of the Lord's houſe ſhall be lifted up above the hills, and ſhall be eſtabliſhed in the top of the mountains, and all nations ſhall flow unto it.*

Pray read and meditate upon *Iſa.* lx. and lxvi. and iii. 1—5. and there you ſhall find the multitudes that ſhall be converted to Chriſt; and O, that you may believe, and be mighty in wreſtling with God, that he would haſten the day of his glory, that the reproach that is now upon his people and ways may ceaſe!

The ſixth Device that Satan hath to keep ſouls from religious ſervices, is,

BY preſenting before them the examples of the greateſt part of the world who walk in the ways of their own hearts, and who make light of, and ſlight the ways of the Lord. Saith Satan, don't you ſee that the great and the rich, the noble and the honourable, the learned and the wiſe, even the greateſt number of men, never trouble themſelves about religious ways,* and why then ſhould you be ſingular? You had much better do as the generality of men do, &c.—Now the Remedies againſt this Device are theſe:

Remedy

* *John* vii. 48, 49. 1 *Cor.* i. 26,—28. *Mic.* vii. 2, 3, 4.

Remedy I. AGAINST this Device of Satan, think upon thoſe ſcriptures which make directly againſt following the ſinful examples of men; as that in Exodus, *Thou ſhalt not follow a multitude to do evil, neither ſhalt thou ſpeak in a cauſe to decline after many to wreſt judgment.* The multitude generally are ignorant, and know not the way of the Lord, therefore they ſpeak evil of that they know not; they are envious, and maliciouſly bent againſt the ſervice and ways of God; and therefore they cannot ſpeak well of them. *This way is every where ſpoken againſt*, ſay they.* So in *Num.* xvi. *Separate from them, and come out from among them.* So the Apoſtle, *Have no fellowſhip with the unfruitful works of darkneſs.* So Solomon, *Enter not into the way of the wicked, forſake the fooliſh and live.* They who walk with the multitude, ſhall periſh with the multitude. They who live and act, as the greater part of men live and act, muſt ſuffer and lie down in hell with them at laſt.† It is but a little flock (comparatively) to whom the kingdom of heaven is given. *And I heard a voice from heaven, ſaying, come out of her my people, that ye be not partakers of her ſins, and that ye receive not of her plagues.* Come out in affection, in action, and in habitation; for elſe the infection of ſin will bring upon you the infliction of puniſhment.‡ So ſaith the wiſe man,

* The way to hell is broad, and well beaten; the way to be undone for ever, is to do as the moſt do; *Argumentum turpiſſimum eſt turba. The multitude is the weakeſt and worſt argument*, ſaith Seneca. *Prov.* iv. 14. ix. 6.

† Sin and puniſhment are linked together with chains of adamant.

‡ We may ſay of ſin as Theodore ſaith of the ſerpent; (*Tot dolores, quot colores*) *ſo many colours, ſo many dolours.*

He that walketh with wiſe men ſhall be wiſe, but a companion of fools ſhall be deſtroyed, or as the Hebrew hath it, *Shall be broken in pieces.* Multitudes may help thee into ſin; yea, one may draw thee into it, but multitudes cannot help thee to eſcape puniſhments: as you may ſee in Moſes and Aaron, who were provoked to ſin by the multitude; but were ſhut out of the pleaſant land, and fell by a hand of juſtice as well as others.

Remedy II. AGAINST this Device of Satan, ſolemnly conſider the worth and excellency of thy ſoul. Thy ſoul is a jewel worth more than heaven and earth. The loſs of thy ſoul is incomparable, irreparable, and irrecoverable, if that be loſt, all is loſt, and thou art undone for ever. Is it madneſs and folly in a man to kill himſelf for company? And is it not greater madneſs or folly to deſtroy thy ſoul, and damn it for company? Suſpect that way wherein thou ſeeſt multitudes to walk, the multitude being a ſtream that thou muſt row hard againſt, or thou wilt be carried into that gulph, out of which angels cannot deliver thee. Is it not better to walk* in a ſtraight way alone, than to wander into crooked ways with company? Sure it is better to go to heaven alone, than to hell with a multitude.

I might add other things, but theſe may ſuffice for the preſent, and I am afraid, if theſe arguments do not ſtir you, others will have but little effect upon you.

CHAP.

* What wiſe man would fetch gold out of a fiery cruſible, or hazard his immortal ſoul, (to gain the world) by following a multitude in thoſe ſteps that lead to the chambers of death and darkneſs.

CHAP. XIII.

The ſeventh Device Satan hath to keep ſouls from holy exerciſes and religious ſervices, is,

BY caſting in a multitude of vain thoughts, whilſt the ſoul is ſeeking God, or waiting upon him; and by this Device he hath cooled ſome men's ſpirits in heavenly ſervices, and taken off (at leaſt for a time) many precious ſouls from religious performances. I have (ſay ſome) no heart to hear or pray, nor any delight in reading, or in the ſociety of the ſaints, &c. Satan doth ſo dog and follow me, and is caſting in ſuch a multitude of vain thoughts concerning God, the world, my own ſoul, &c. that I even tremble to think of waiting upon God in any religious ſervice.* Oh! the vain thoughts that Satan caſts in, do ſo grieve, vex, perplex,

* *Vellem ſervire Domino ſed cogitationes non patiuntur. Lord, how fain would I ſerve thee, and vain thoughts will not ſuffer me.*

and diſtract my ſoul, that they even make me weary of holy duties, yea, of my very life: Oh! I cannot be ſo raiſed and raviſhed, ſo heated and melted, ſo quickned and enlarged, ſo comforted and refreſhed, as I ſhould be, as I might be, and as I would be in religious ſervices, becauſe of the multitude of vain thoughts, that Satan is injecting into my ſoul, &c.—Now the Remedies againſt this Device of Satan are theſe:

Remedy I. AGAINST this Device of Satan, pray that your hearts may be ſtrongly affected with the greatneſs, holineſs, majeſty and glory, of that God before whom you ſtand,* and with whom your ſouls converſe in religious ſervices. A man would be afraid of playing with a feather, when he is ſpeaking with a king: ah! when men have poor, low thoughts of God, in drawing near to him, they tempt the devil to beſtir himſelf, and to caſt in a multitude of vain thoughts to diſturb and diſtract them in waiting upon God. There is nothing will contribute ſo much to keep out ſuch thoughts, as to look upon God as an omniſcient, an omnipreſent, an omnipotent GOD, a GOD full of all glorious perfections, a GOD whoſe

*. When Pompey could not keep his ſoldiers in the camp by perſuaſion, he caſt himſelf all along in the narrow paſſage that led out of it, and then ſaid, "Go if you will, but you muſt firſt trample upon your general;" and the thoughts of this overcame them. You are wiſe, and know how to apply it to the point in hand.

whoſe majeſty, purity, and glory, will not ſuffer him to behold the leaſt iniquity. The reaſon why the bleſſed ſaints and glorious angels in heaven have not ſo much as one vain thought, is, becauſe they are greatly affected with the greatneſs, holineſs, majeſty, and glory of GOD.

Remedy II. AGAINST this Device of Satan, be peremptory in religious ſervices, notwithſtanding all thoſe wandering thoughts your ſoul may be troubled with. This will be a ſweet help to the ſoul in waiting upon God, whether it is troubled with vain thoughts or not.* To ſay, Well, I will pray, and hear, and meditate, and keep fellowſhip with the ſaints ſtill; many precious ſouls can ſay from experience, that when their ſouls have been peremptory in waiting upon GOD, Satan hath left them,† and hath not been ſo buſy in vexing their ſouls: when Satan perceives that all thoſe trifling thoughts that he caſts into the ſoul, do but make it more diligent, careful, and watchful, in holy and heavenly ſervices, and that the ſoul loſes nothing of it's zeal, piety, and devotion, but doubles it's care, diligence and earneſtneſs, he often ceaſes to interpoſe with his trifles; as he ceaſed to tempt Chriſt, when Chriſt was reſolute in reſiſting his temptations.

Remedy III. AGAINST this Device of Satan, conſider, that thoſe vain and trifling thoughts that are caſt into our ſouls, when we are waiting upon God in any religious ſervice, if they are

* It is a rule in the civil law, *(Nec videtur actum, ſi quid ſuperſit quod agatur)* Nothing ſeems to be done, if there remains ought to be done.

† *Si dixiſti ſufficit periiſti.* If once thou ſayeſt it is enough, thou art undone, ſaith Auguſtine.

not cheriſhed and indulged, but abhorred, reſiſted, and diſclaimed, they are not ſins upon our ſouls; though they may be troubles to our minds, they ſhall not be charged upon our conſciences, nor keep mercies and bleſſings from our enjoyment.* When a ſoul in uprightneſs can look God in the face, and ſay, Lord, when I approach near unto thee, there is a world of vain thoughts croud in upon me, which diſturb my ſoul, and weaken my faith, leſſen my comfort and ſpiritual ſtrength; Oh! theſe are my clog, my burden, my torment, my trouble; Oh! do juſtice upon theſe, free me from them, that I may ſerve thee with more freedom, ſpirituality, and ſweetneſs of ſpirit. Theſe thoughts may vex that ſoul, but they ſhall not hurt it, nor keep a bleſſing from it. If vain thoughts reſiſted and lamented, could ſtop the current of mercy, and render a ſoul unhappy, there are none on earth who could ever taſte of mercy, or be everlaſtingly happy.

Remedy IV. AGAINST this Device of Satan, ſolemnly conſider, that watching againſt, and reſiſting ſinful thoughts, lamenting and weeping over them, carries with it the ſweeteſt and ſtrongeſt evidence of the truth and power of grace,† and of the ſincerity of your hearts, and is the readieſt and the ſureſt way to be rid of them. Many low and

* It is not Satan's caſting in vain thoughts that can keep mercy from the ſoul, or undo the ſoul, but the lodging and cheriſhing of vain thoughts; *O Jeruſalem, how long ſhall vain thoughts lodge within thee?* Jer. iv. 14. Heb. *in the midſt of thee.* They paſs through the beſt hearts, they are lodged and cheriſhed only in the worſt.

† *Pſal.* cxxxix. 23. Thoughts are the firſt born, the bloſſoms of the ſoul, the beginning of our ſtrength, whether for good or evil, and they are the greateſt evidence for or againſt a man, that can be.

and carnal conſiderations may induce men to watch their words, their lives, their actions; as hope of gain, to pleaſe friends, or to get a name in the world, and many other ſuch like conſiderations. Oh! but to watch our thoughts, to weep and lament over them, &c. This muſt needs be from ſome noble, ſpiritual, and internal principle; as love to GOD, holy fear, holy care and delight to pleaſe the LORD, &c. The ſchools do well obſerve, that outward ſins are of *greater infamy*; but inward heart ſins are of *greater guilt*;* as we ſee in the devils. There is nothing that ſo defines a man to be truly wrought upon, as his having his thoughts brought into obedience, as the Apoſtle ſpeaks, 2 *Cor.* x. 4, 5. Grace is grown up to a very great height in that man, where it prevails to the ſubduing of thoſe vain thoughts that walk up and down in the ſoul.† Well, though you cannot be rid of them, yet make reſiſtance and oppoſition againſt the firſt riſings of them. When ſinful thoughts ariſe, then think thus, the Lord takes notice of them, *He knows them afar off*, as the Pſalmiſt ſpeaks. He knew Herod's bloody thoughts, and Judas's betraying thoughts, and the Phariſees cruel and blaſphemous thoughts, afar off.‡ Oh! think thus, all theſe ſinful thoughts, they defile and pollute the ſoul, they deface and ſpoil much of the inward beauty and glory of it; if I commit this or that ſin, to which my thoughts incline me, then either I muſt repent, or not repent; if I repent, it will coſt me more grief, ſorrow,

* *Majoris infamiæ. Majoris reatus.*

† *Pſal.* cxxiv. 2. *Iſa.* lix. 7. lxvi. 18. *Matt.* ix. 4. xii. 25.

‡ Zeno, a wiſe Heathen, affirmed, that God even beheld the thoughts.

row, ſhame, heart-breaking, and ſoul-bleeding,* before my conſcience will be quieted, my comfort and joy reſtored, my evidences cleared, and my pardon in the court of conſcience ſealed, than the imagined profit, or ſeeming ſenſual pleaſure, can be worth: *What fruit had ye in thoſe things whereof you are now aſhamed?*

If I never repent, Oh! then my ſinful thoughts will be ſcorpions that will eternally ſting me, rods that will eternally laſh me, thorns that will everlaſtingly prick me, daggers that will be eternally ſtabbing me, the worm that will be for ever gnawing me:† Oh! therefore watch againſt them, be conſtant in reſiſting, lamenting, and praying over them, and then they ſhall not hurt thee, though they may for a time trouble thee; and remember, he that doth this, doth more than the moſt glittering and noiſy hypocrite in the world.

Remedy V. AGAINST this Device of Satan, labour more and more to be filled with *the fulneſs*‡ *of* GOD, and to be enriched with all ſpiritual and heavenly things. What is the reaſon that the angels in heaven have not ſo much as an idle thought? It is becauſe they are filled with the fulneſs of GOD. Take it for an experimental truth, the more the ſoul is filled with the fulneſs of GOD, and enriched with ſpiritual and heavenly things,

* Tears inſtead of gems were the ornaments of David's bed, when he had ſinned, and ſo they muſt be thine, or elſe thou muſt lie down in the bed of ſorrow for ever.

† Inward bleeding kills many a man; ſo will ſinful thoughts, if not repented of.

‡ *Epheſ.* iii. 10. The words are an Hebraiſm. The Hebrews, when they would ſet out many excellent things, they add the name of GOD to it; city of GOD, cedars of GOD, wreſtlings with GOD: ſo here, *That ye may be filled with the fulneſs of God.*

things, the leſs room there is in that ſoul for vain thoughts. The fuller the veſſel is of wine, the leſs room there is for water. Oh! then lay up much of GOD, of CHRIST, of precious promiſes, and choice experiences in your hearts, and then you will be leſs troubled with vain thoughts. *A good man out of the good treaſure of his heart, bringeth forth good things.*

Remedy VI. AGAINST this Device of Satan, keep up holy and ſpiritual affections; for ſuch as your affections are, ſuch will be your thoughts. *O how I love thy law, it is my meditation all the day!* What we love moſt, we moſt muſe upon: *When I awake, I am ſtill with thee.* That which we like much we ſhall mind much. They that are frequent in their love to God and his law, will be frequent in thinking of God and his law; a child will not forget it's mother.

Remedy VII. AGAINST this Device of Satan, avoid multiplicity of worldly buſineſs.* Oh! let not the world take up your hearts and thoughts at other times. Souls that are torn in pieces with the cares of the world, will be always vexed and tormented with vain thoughts, in all their approaches to God: vain thoughts will intrude themſelves upon him that lives in a croud of buſineſs. The ſtars which have the leaſt circuit are neareſt the pole; and men that are leaſt perplexed with buſineſs, are often neareſt to God.

The

* 2 *Tim.* ii. 4. EMPLEKETAI, is entangled; it is a compariſon which St. Paul borroweth from the cuſtom of the Roman empire, wherein ſoldiers were forbidden to be proctors f other men's cauſes, to undertake huſbandry or merchandiſe.

The eighth Device that Satan hath to hinder ſouls from religious ſervices and holy performances, is,

BY perſuading them to reſt in their performances. To reſt in prayer, and to reſt in hearing, reading, and the communion of ſaints, &c. And when Satan hath drawn the ſoul to reſt upon the ſervice done, then he will help it to reaſon thus: Why, it were as good never to pray, as to pray, and reſt in prayer; as good never to hear, as to hear and reſt in hearing; as good never to be in the communion of ſaints, as to reſt in the communion of ſaints. And by this Device he ſtops many in their heavenly race, and takes them off from thoſe ſervices that ſhould be their joy and delight.* —Now the Remedies againſt this Device are theſe:

Remedy I. AGAINST this Device of Satan, dwell much upon the imperfections and weakneſſes

* *Iſa.* lviii. 1, 2, 3. *Zech.* vii. 4, 5, 6. *Matt.* vi. 2. *Rom.* i. 7.

neſſes that attend your choiceſt ſervices.* O, the ſpots and blemiſhes that are to be ſeen upon the face of our faireſt duties! When thou haſt done all thou canſt, thou haſt need to cloſe up all with this petition, *O enter not into judgment with thy ſervant, O Lord*, for the weakneſſes that cleave to my beſt ſervices! We may all ſay with the church, *All our righteouſneſſes are as a filthy rag*. Iſa. lxiv. 6. If God ſhould be ſtrict to mark what is done amiſs in our beſt actions, we are undone. Oh! the water that is mingled with our wine, the droſs that cleaves unto our gold.

Remedy II. AGAINST this Device of Satan, conſider the impotence and inability of any of your beſt ſervices, divinely to comfort, refreſh and bear your ſouls up from fainting, and ſinking in the day of trouble, when darkneſs is round about you, when God ſhall ſay to you, as he did once to the Iſraelites, *Go and cry unto the gods that you have choſen, let them ſave you in the time of your tribulation*, Judg. x. 4. So when God ſhall ſay in the day of your trouble, go to your prayers, to your hearing, and to your faſting, &c. and ſee if they can help you, if they can ſupport you, if they can deliver you. If God in that day doth but withhold the influence of his grace from thee, thy former ſervices will be but poor cordials to comfort thee :† and then thou muſt, and wilt cry out, Oh! *None but Chriſt, none but Chriſt*.‡ Oh! my prayers are not Chriſt, my hearing is not Chriſt,

* Pride and high confidence are moſt apt to creep in upon duties well done, faith one.

† *Omne bonum in ſummo bono. All good is in the chiefeſt good.*

‡ *Nec Chriſtus, nec cœlum patitur hyperbolem. Neither Chriſt nor heaven will bear an hyperbole.*

Chriſt, my faſting is not Chriſt, &c. Oh! one ſmile of Chriſt, one glimpſe of Chriſt, one good word from Chriſt, one token of love from Chriſt in the day of trouble and darkneſs, will more revive and refreſh the ſoul, than all former ſervices in which your ſouls reſted, as if they were the boſom of Chriſt, which ſhould be the only centre of our ſouls. Chriſt is the crown of crowns, the glory of glories, and the heaven of heavens!

Remedy III. AGAINST this Device of Satan, ſolemnly conſider, that good things reſted upon, will as certainly undo us, and everlaſtingly deſtroy us, as the greateſt enormities that can be committed by us. Thoſe ſouls who, after they have done all, do not look up as high as Chriſt, and reſt, and centre alone in him, laying down their ſervices at his footſtool, muſt lie down in ſorrow, their bed is prepared for them in hell, *Iſa.* l. ult. *Behold all ye that kindle a fire, and compaſs yourſelves with the ſparks, walk in the light of your fire, and in the ſparks that ye have kindled, this ye ſhall have at mine hands, ye ſhall lie down in ſorrow. Is it good dwelling with everlaſting burnings, with a devouring fire?* If it be, why then reſt in your duties ſtill; if otherwiſe, then ſee that you center only in the boſom of Chriſt.

Remedy IV. AGAINST this Device of Satan, dwell much upon the neceſſity and excellency of that reſting place that God hath provided for you, above all other reſting places,—HIMSELF, his free mercy and love, is your reſting place; the pure, glorious, matchleſs and ſpotleſs righteouſneſs of Chriſt, is your reſting place. Ah! it is ſad to think, that moſt men have forgotten their reſting place, as the Lord complains, *Jer.* l. 6. *My people*

ple have been as loſt ſheep, their ſhepherds have cauſed them to go aſtray, and have turned them away to the mountains. They have gone from mountain to hill, and forgotten their reſting place. So poor ſouls that ſee not the excellency of that reſting place that God hath appointed for their ſouls to lie down in, they wander from mountain to hill, from one duty to another, and here they will reſt, and there they will reſt; but thoſe who ſee the excellency of that reſting place that God hath provided for them, will ſay, farewel prayer, farewel hearing, farewel faſting, &c. I will reſt no more in you, but now I will reſt only in the boſom of Chriſt, the love, the righteouſneſs of Chriſt.

CHAP. XIV.

THE THIRD THING TO BE SHEWED, IS,

The ſeveral Devices that Satan hath to keep ſouls in a ſad, doubting, queſtioning, and uncomfortable condition.

THOUGH he can never rob believers of their crown, yet ſuch is his malice and envy, that he will leave no ſtone unturned, no means unattempted, to rob them of their comfort

comfort and peace,* to make their life a burthen and a miſery unto them, to cauſe them to ſpend their days in ſorrow and mourning, in ſighing and complaining, in doubting and queſtioning: ſurely we have no intereſt in Chriſt, our graces are not true; our hopes are the hopes of hypocrites; our confidence is our preſumption; our enjoyments are our deluſions, &c.

I ſhall ſhew you this in ſome particulars, &c.

The firſt Device that Satan hath to keep ſouls in a ſad, doubting, and queſtioning condition, and ſo making their life a pain, is,

BY cauſing them to be ſtill poring and muſing upon ſin; to mind their ſins more than their Saviour;† yea,

* Bleſſed Bradford in one of his epiſtles ſaith thus, O Lord, ſometimes methinks I feel it ſo with me, as if there were no difference between my heart and the wicked; I have as blind a mind as they, as ſtout, ſtubborn, rebellious and hard heart as they, and ſo he goes on, &c.

† A Chriſtian ſhould wear Chriſt in his boſom, as a flower of delight,

yea, ſo to mind their ſins, as to forget and neglect their Saviour, as the Pſalmiſt ſpeaks, *The Lord is not in all their thoughts.* Their eyes are ſo fixed upon their diſeaſe, that they cannot ſee the Remedy though it be near: and they ſo muſe upon their debts, that they have neither mind nor heart to think upon their ſurety, &c.—Now the Remedies againſt this Device are theſe:

Remedy I. WEAK believers ſhould conſider, that though Jeſus Chriſt hath not freed them from the being of ſin, yet he hath freed them from the damnatory power of ſin. It is moſt true, that ſin and grace were never born together, neither ſhall ſin and grace die together; yet while a believer breathes in this world, they muſt live together, they muſt keep houſe together. Chriſt in this life will not free any believer from the preſence of any one ſin, though he frees all believers from the damning power of every ſin.* *There is no condemnation to them that are in Chriſt Jeſus, who walk not after the fleſh, but after the Spirit.* The law cannot accuſe a believer, for Chriſt hath fulfilled it for him; Divine juſtice cannot puniſh

light, for he is a whole Paradiſe of delight; he that minds not Chriſt more than his ſin, can never be thankful and fruitful as he ſhould.

* *Peccata enim non nocent, ſi non placent. My ſins hurt me not, if they like me not.* Sin is like that wild fig-tree, or ivy in the wall, cut off ſtump, body, bough and branches, yet ſome ſtrings or other will ſprout out again, till the wall be pulled down.

niſh him, for Chriſt hath ſatisfied it; his ſins cannot condemn him, for they are pardoned in the blood of Chriſt; and his own conſcience (upon righteous grounds) cannot condemn him, becauſe Chriſt, who is greater than his conſcience, hath acquitted him.

Remedy II. AGAINST this Device of Satan, conſider, that though Jeſus Chriſt hath not freed you from the moleſting, and vexing power of ſin, yet he hath freed you from the reign and dominion of ſin.* Thou ſayeſt that ſin doth ſo moleſt and vex thee, that thou canſt not think of God, nor go to God, nor ſpeak with God: Oh! but remember, it is one thing for ſin to moleſt and vex thee, and another thing for ſin to reign, and have dominion over thee. *Rom.* vi. 14. *For ſin ſhall not have dominion over you; for ye are not under the law, but under grace.* Sin may rebel, but it ſhall never reign in a ſaint. It fareth with ſin in the regenerate, as with thoſe beaſts that Daniel ſpeaks of, *That had their dominion taken away, yet their lives were prolonged for a ſeaſon, and a time.* Dan. vii. 12.

Now ſin reigns in the ſoul, when the ſoul willingly and readily obeys it, and ſubmits to it's commands, as ſubjects do actively obey and embrace the commands of their prince. The commands of a king are readily embraced and obeyed by his ſubjects; but the commands of a tyrant are embraced and obeyed unwillingly. All the ſervice that is done to a tyrant, is out of violence, and

* The primitive Chriſtians choſe rather to be thrown to lions without, than left to luſts within. *Ad leonem magis quam leonem*, ſaith Tertullian.

and not out of obedience. A free and willing ſubjection to the commands of ſin, manifeſts a ſoul to be under it's reign and dominion; but from this plague, this hell, Chriſt frees all believers. Sin cannot ſay of a believer,* as the centurion ſaid of his ſervants, *I bid one go, and he goeth, and ſay to another come, and he cometh, and to another do this, and he doeth it.* No, the heart of a ſaint riſeth againſt the commands of ſin, and when it would carry his ſoul to the devil, he hales it before the Lord, and cries out for juſtice. Lord, ſaith the believing ſoul, ſin plays the tyrant in me; it would have me to do that which makes againſt thy holineſs, as well as my happineſs; againſt thy honour and glory, as well as my comfort and peace; therefore do me juſtice thou righteous judge of heaven and earth, and let this tyrant ſin die for it, &c.

Remedy III. AGAINST this Device of Satan, conſtantly keep one eye upon the promiſes of remiſſion of ſin, as well as the other upon the inward operations of ſin. This is a moſt certain truth, that God will graciouſly pardon thoſe ſins to his people, that he will not in this life fully ſubdue in them. Paul prays thrice; (i. e. often to be delivered from the thorn in the fleſh) all he can get is, *My grace is ſufficient for thee*: I will graciouſly ſubdue that in thee, that I will not remove from thee, ſaith God. *And I will cleanſe them from all their iniquity, whereby they have ſinned againſt*

* It is a ſign that ſin hath not gained your conſent, but committed a rape upon your ſouls, when you cry out to God. If the raviſhed virgin under the law cried out, ſhe was guiltleſs, *Deut.* xxii. 7. So when ſin plays the tyrant over the ſoul, and the ſoul cries out, it is guiltleſs, thoſe ſins ſhall not be charged upon it.

*againſt me, and whereby they have tranſgreſſed againſt me;** *I, even I am he that blotteth out thy tranſgreſſions for mine own ſake, and will not remember thy ſins.*† Ah! lamenting ſouls, who ſpend your days in ſighing and groaning under the ſenſe and burden of your ſins, why do you deal ſo unkindly with God, and ſo injuriouſly with your own ſouls, as not to caſt an eye upon thoſe precious promiſes of remiſſion of ſin, which may bear up and refreſh your ſpirits in the darkeſt night, and under the heavieſt burden of ſin.

Remedy IV. AGAINST this Device of Satan, look upon all your ſins, as charged upon the account of Chriſt, as debts which the Lord Jeſus hath fully ſatisfied; and indeed were there but one farthing of that debt unpaid, which Chriſt was engaged to diſcharge, it would not have ſtood with the unſpotted juſtice of God, to have received him into heaven, and given him to ſit down at his own right hand: but all our debts by his death being diſcharged, we are freed, and he is exalted to ſit down at the right hand of his Father, which is the ſumnit of his glory, and the greateſt pledge of our felicity: *For he hath made him to be ſin for us who knew no ſin, that we might be made the righteouſneſs of God in him*, ſaith the Apoſtle. 2 *Cor.* v. 21. All our ſins were made to meet upon

* *Iſa.* xliv. 22. *Mic.* vii. 18, 19. *Col.* ii. 13, 14. The promiſes of God are a precious book, every leaf drops myrrh and mercy. Though the weak Chriſtian cannot open, read, and apply them; Chriſt can and will apply them to their ſouls.

† An Hebrew particle, and notes, a conſtant, a continued act of God; I, I am he, blotting out thy tranſgreſſions to day and to-morrow, &c.

upon Chriſt,* as that evangelical Prophet hath it. *Iſa.* liii. 5, 6. *He was wounded for our tranſgreſſions, he was bruiſed for our iniquities, the chaſtiſement of our peace was upon him, and with his ſtripes we are healed. All we like ſheep have gone aſtray, we have turned every one to his own way, and the* LORD *hath laid upon him the iniquity of us all,* or as the Hebrew hath it, *He hath made the iniquity of us all to meet in him.* In law we know, that all the debts of the wife are charged upon the huſband; ſaith the wife to one, and to another, if I owe you any thing, go to my huſband; ſo may a believer ſay to the law, and to the juſtice of God; if I owe you any thing, go to my Chriſt,† who hath undertaken for me: I muſt not ſit down diſcouraged under the apprehenſions of thoſe debts, that Chriſt to the utmoſt farthing hath fully diſcharged. Would it not argue much weakneſs, I had almoſt ſaid, much madneſs, for a debtor to ſit down diſcouraged, upon looking over thoſe debts that his ſurety hath readily, freely and fully paid? The ſenſe of his great love ſhould engage a man for ever to love, and honour his ſurety, and to bleſs that hand that hath paid the debt, and croſſed the books, &c. But to ſit down diſcouraged when the debt is diſcharged, is a ſin that needs repentance.

Chriſt hath cleared all reckonings between God

* Chriſt was *(Peccatorum maximus) the greateſt of ſinners* by imputation and reputation.

† Chriſt hath the greateſt worth and wealth in him; as the worth and value of many pieces of ſilver is in one piece of gold, ſo all the excellencies ſcattered abroad in the creatures, are united in Chriſt. All the whole volume of perfections which are ſpread through heaven and earth, are epitomized in him.

and us. You remember the ſcape-goat, *Upon his head all the iniquities of the children of Iſrael, and all their tranſgreſſions in all their ſins, were confeſſed and put, and the goat did bear upon him all their iniquities, &c.* Lev. xvi. 21. Why, the Lord Jeſus is that bleſſed ſcape-goat upon whom all our ſins were laid, and who alone hath carried *our ſins away into the land of forgetfulneſs, where they ſhall never be remembered more.** A believer under the guilt of his ſin, may look the Lord in the face, and ſweetly plead thus with him: It is true Lord, I owed thee much, but thy Son was my ranſom, my redemption; HIS BLOOD WAS THE PRICE, he was my ſurety, and undertook to anſwer for my ſins; I know thou muſt be ſatisfied, and Chriſt hath ſatisfied thee to the utmoſt farthing; not for himſelf, for what ſins had he of his own? but for me, they were my debts that he ſatisfied for; be pleaſed to look over the book, and thou ſhalt find that it is croſſed by thy own hand, upon this very account, that Chriſt† hath ſuffered, and ſatisfied for them.

Remedy V. AGAINST this Device of Satan, ſolemnly conſider of the reaſons why the Lord is pleaſed to permit his people to be exerciſed, troubled and vexed, with the operations of ſinful corruptions, and they are theſe: partly to keep them humble‡ and low in their own eyes, and partly to

* Chriſt is *(Canalis gratiæ)* the channel of grace from God.

† The bloods of Abel, for ſo the Hebrew hath it, (as if the blood of one Abel had as many tongues as drops) cried for vengeance againſt ſin: but the blood of Chriſt cries louder for the pardon of ſin.

‡ Auguſtine ſaith, that the firſt, ſecond, and third virtue of a Chriſtian, is humility.

to put them upon the uſe of all divine helps, whereby ſin may be ſubdued and mortified; and partly, that they may live upon Chriſt for the perfecting the work of ſanctification; and partly, to wean them from things below, and to make them heart-ſick of their abſence from Chriſt, and to maintain in them bowels of compaſſion towards others that are ſubject to the ſame infirmities with them; and that they may diſtinguiſh between a ſtate of grace, and a ſtate of glory; and that heaven may be more ſweet to them in the end.* Now doth the Lord, upon theſe weighty reaſons, ſuffer his people to be exerciſed and moleſted with the operations of ſinful corruptions? Oh! then let no believer ſpeak, write, or conclude bitter things againſt his own ſoul and comforts, becauſe that ſin troubles and vexes his righteous ſoul, &c. but lay his hand upon his mouth, and be ſilent, becauſe the Lord will have it ſo, upon ſuch weighty ground as he is not able to withſtand.

Remedy VI. AGAINST this Device of Satan, ſolemnly conſider, that believers muſt repent for being diſcouraged by their ſins. Their being diſcouraged by ſin, will coſt them many a prayer, many a tear, and many a groan; and that becauſe their diſcouragements under ſin flow from ignorance and unbelief: it ſprings from their ignorance of the riches, freeneſs, fulneſs, and eternity of God's love; and from their ignorance of the

* *Lilmed lelammed*, we therefore learn, that we may teach, is a proverb among the Rabbins. After the Trojans had been wandering, and toſſing up and down in the Mediterranean ſea, as ſoon as they eſpied Italy, they cried out with exulting joy, *Italy, Italy!* ſo will ſaints when they come to heaven, joyfully exclaim, *heaven, heaven!*

power, glory, ſufficiency, and efficacy of the death and ſufferings of the Lord Jeſus Chriſt; and from their ignorance * of the worth, glory, fulneſs, largeneſs, and compleatneſs of the righteouſneſs of Jeſus Chriſt; and from their ignorance of that real, cloſe, ſpiritual, glorious, and inſeparable union that is between Chriſt and their precious ſouls. Ah! did precious ſouls know and believe the truth of theſe things, as they ſhould, they would not ſit down dejected and overwhelmed under the ſenſe and operation of ſin, &c.

The ſecond Device that Satan hath to keep ſouls in a ſad, doubting, and queſtioning condition, is,

BY helping them to make falſe definitions of their graces: Satan knows, that as falſe definitions of ſin wrong the ſoul one way, ſo falſe definitions of grace wrong the ſoul another.

I will inſtance only in faith; Oh! how doth Satan labour, with all his power, to lead men to make falſe definitions of faith? Some he perſuades to

* God never gave a believer a new heart, that it ſhould always lie bleeding, and that it ſhould always be rent and torn in pieces with diſcouragements.

to define faith too high; as that it is a full aſſurance of the love of God to a man's ſoul in particular, or a full perſuaſion of the pardon and remiſſion of a man's own ſins in particular. Saith Satan, what doſt thou talk of faith? Faith is an aſſurance of the love of God, and of the pardon of ſin, and this thou haſt not; thou knoweſt thou art far off from this, therefore thou haſt no faith. And by leading men to make ſuch a falſe definition of faith, he keeps them in a ſad, doubting condition, which makes them ſpend their days in ſorrow, ſo that grief and ſorrow are their meat and drink, and ſighing is their work all the day, &c.

The philoſophers ſay, there are eight degrees of heat, we diſcern three. Now if a man ſhould define heat only by the higheſt degree, then all other degrees muſt be rejected from being heat: ſo if men ſhall define faith only by the higheſt degrees, by aſſurance of the love of God, and the knowledge of the pardon of his ſins in particular, what muſt become of leſſer degrees of faith?

If a man ſhould define a man to be a living man, only by the higheſt and ſtrongeſt demonſtrations of life, as laughing, leaping, running,

working, walking, &c. would not many thouſands that groan under internal and external weakneſſes, and who can neither laugh, nor leap, nor run, nor work, nor walk, be found dead men by ſuch a definition, who we yet know to be alive? It is juſt ſo in the matter of aſſurance.* — Now the Remedies againſt this Device are theſe:

Remedy

* It is matter of concern, to ſee ſo many of God's dear people, who are evidently under the teaching and ſaving influences of the Spirit, go mourning from day to day. They hope their ſtate will be found good at laſt, but have not, nor can they be perſuaded, to come to any degree of certainty about it. And yet it is evident God has made as much proviſion for this in the *covenant of grace*, as he did for our *redemption*. It is nothing uncommon to find that perſons, in their firſt ſetting out in the good ways of God, poſſeſs a greater degree of aſſurance that they ſhall be ſaved, than they do in three or four years after. The reaſon appears to be, not becauſe their faith was greater in God, Chriſt, or the promiſes at firſt, than it is found in the courſe of a few years; but becauſe they were favoured with more ſenſible and greater manifeſtations of Divine love; their confidence being placed in their enjoyments, when they fail, it muſt of neceſſity fail with them. And could they be favoured with the ſame degree of internal felicity, which is granted them upon certain occaſions, their confidence in God, and aſſurance of ſalvation, would be as great as ever. But this is neither the way to be happy in ourſelves, nor to attain to a ſcriptural and well-grounded aſſurance of God's love and favour towards us, nor to glorify God, and abound in good works. We may drag on in the ways of God with tolerable reputation among our fellow-worſhippers, and be kept free from the groſſer ſins of mankind, while we diſhonour the Lord greatly by repining and murmuring againſt him; and though perhaps ſomething more or leſs of this ſpirit of diſcontent ariſes in every true believer, yet every means God has provided is to be uſed for its ſuppreſſion. I take it for granted, that there is no Chriſtian man who has been led to make his own heart, and the book of God, his ſtudy, that will deny the *reality* of aſſurance: all I mean to convey by the idea, is a certainty of the love and mercy of God to his people in Chriſt, and a confidence that I myſelf am one of this number. That God, having bleſſed me with all ſpiritual bleſſings in Chriſt, will moſt aſſuredly bring me to enjoy them. I ſhall not enter into any debate whether this faith is always maintained by the believer: I only ſay, that this is aſſurance.

Remedy I. AGAINST this Device of Satan, ſolemnly conſider, that there may be true faith, yea, a great meaſure of faith, where there is not aſſurance. The Canaanitiſh woman in the goſpel had ſtrong faith, yet no aſſurance that we read of.

aſſurance. Any one can diſcern, that the doubts and fears which may ariſe from certain occaſions, (and who is without them?) are not of this faith, but ariſe from the corrupt ſpring of an evil heart, and are a kind of counter-part, or rather anti-part, to faith. The Apoſtle Paul uſes two or three different terms in writing upon this ſubject, which, when joined together, make one aggregate. The firſt is *Col.* ii. 2. where it is, "all riches of the full aſſurance of underſtanding," which denotes a comprehenſive knowledge of the doctrines of Divine grace, and a receiving of them, upon conviction, as the truths of God without heſitation. The ſecond is *Heb.* vi. 2. where it is, "*full aſſurance of hope;*" that is, a real and certain expectation that thoſe bleſſings would be granted which the goſpel exhibits and promiſes. The third is *Heb.* x. 22. "full aſſurance of faith; that is, a real perſuaſion that we are our own-ſelves intereſted in all theſe good things; that God has, and does, love us, that Chriſt has redeemed us, that the Holy Ghoſt has taught us, and that he will go on with his work till he has meetened us for, and will then take us to, heaven.

Now this happy ſtate of mind is not attained upon good ſcriptural ground, in general, at our firſt ſetting out, (aſſurance, ariſing from ſenſe, or under particular manifeſtations, cannot be called aſſurance of faith, and is uſually of but ſhort duration) nor is poſſeſſed by every one who may boaſt of it. It has ſtaggered the faith of many a young believer to hear ſome profeſſors talk of their confidence, and, at the ſame time, ſo negligent in their attendance upon the means of grace, looſe in their morals, and indifferent as to their company. Such perſons may boaſt of faith, and a great degree of it too; but neither the church nor the world will believe them: they are objects of pity from the one, and will always be had in deriſion by the other. It is evident, that ſuch have not that "faith which purifies the heart." This faith, in exerciſe, will always lead the ſoul into an humble dependence upon God; he dreads ſin, as that which would rob him of ſo precious a bleſſing.

Aſſurance, then, when enjoyed upon ſcriptural ground, ariſes from the teſtimony of God without us, and the teſtimony of God the Spirit within us. *Rom.* viii. 16. The ſoul, being convinced, feels the depravity of ſinful nature, is conſcious of it's paſt tranſ-

greſſions,

Theſe things have I written unto you (ſaith John) *that believe on the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.* In theſe words you ſee they were believers, and had eternal

greſſions, and preſent weakneſſes and infirmities, is aſſured there is no ſuch thing as juſtification by the works of the law. This is a truth, it is confirmed in, both by ſcripture and experience. He is now led to Chriſt, as the only, but an all-ſufficient Saviour, he having made atonement for ſin, and brought in *everlaſting righteouſneſs*. It is now aſſured, that there is no want of ſalvation in him, and that all who are in him are ſafe. Here it looks, and longs, and loves, and, at laſt, is perſuaded to venture it's all with Chriſt; now it is melted, now it rejoices; but by and by corruptions ariſe, and Satan tempts; and all it can do is to deſire and fear! This will lead to God both for direction and comfort, and he cannot fail to anſwer. We are informed our life is a warfare, but that the conqueſt is ſure, that it is made ſo by an everlaſting covenant, and the Lord has given us an innumerable company of promiſes to cheer us. In theſe promiſes he declares himſelf to us, (as believers in Chriſt, as having ventured our ſouls with him) that he is our God; will never forſake us; will give us grace according to our day; that he will carry on ſanctification; and ultimately glorify us with himſelf. Now faith humbly receives theſe promiſes, and ſays, well, God has promiſed: and (though I am unworthy, ſinful, weak, &c. yet nothing is impoſſible with God, but all things are poſſible) I know he will do what he has ſaid, for he cannot be unfaithful. And ſuch believers cleave much to God in prayer, that this faith, which is God's gift, and which they received by prayer, and ſeeking after God, may be by him kept up and maintained in their ſouls, both for their comfort and to God's glory. They know they are as much dependent upon God for their preſent attainment, and for the continuance of this privilege, as for ſalvation itſelf; and inſtead of being puffed up upon the account thereof, they are ready to acknowledge all is of God.

Thus it appears, that aſſurance of ſalvation is not the effect of an heated imagition, nor the wild flights of an enthuſiaſtic brain; but the effect of *divine teaching*, whereby the ſoul is led ſolidly to weigh the truths of God, and to take up his promiſes in the ſame way he has graciouſly given them, freely and unconditionally. This precious privilege, when enjoyed, will neither puff up the mind, nor encourage licentiouſneſs; but will humble the ſoul under a ſenſe of God's kindneſs, and conſtrain it both to love and obey; "we

love

nal life, in reſpect of the purpoſe and promiſe of God, and in reſpect of the ſeeds and beginnings of it in their ſouls; and in reſpect of Chriſt their head, who ſits in heaven as a public perſon, repreſenting all his choſen ones, *Who hath raiſed us*

love him, becauſe he hath firſt loved us." Preſumption will often aſſume the character of aſſurance, but will ſooner or later be diſcerned by his garb.

Many objections are raiſed by the enemies of truth againſt the doctrine of *aſſurance*, that which appears to me to be the principal one is, That it promotes careleſsneſs reſpecting divine things; that men will, by receiving ſuch notions, become negligent as to the path of duty, looſe in their morals, and indifferent as to the ſervice of GOD,—and that they will be at no pains to make their calling and election ſure.—That the moſt wholeſome and neceſsary food, has by an improper uſe of it been turned into a ſecondary poiſon, no one can poſſibly deny; but who for this reaſon would endeavour to perſuade another to ſtarve himſelf to death? And muſt the believer, becauſe ſome infidels *turn the grace of* GOD *into laſciviouſneſs*, be defrauded out of his proper right? Whoever takes liberty to ſin, from the freeneſs of the grace of GOD, we know what the ſcriptures ſay concerning them—their *damnation* is juſt! We muſt therefore leave them to their *righteous* JUDGE.

The doctrine of aſſurance received by divine faith will have a very different effect—*the kingdom of our Redeemer is not meat and drink, but righteouſneſs, and peace, and joy in the Holy Ghoſt.* This kingdom, underſtood (not as a plan, but) by the Spirit's teaching upon the heart, will produce the genuine fruits of piety and godlineſs.—"*The grace of God which bringeth ſalvation, teaches us the denying of ungodlineſs and worldly luſts, that we ſhould live ſoberly, righteouſly, and godly in this* preſent *world; looking for* that bleſsed HOPE, *and the glorious appearing of the great God and our Saviour Jeſus Chriſt* —WHO GAVE HIMSELF FOR US." *Tit.* ii. 11—13. And when the Lord invites his people to return unto himſelf, it is by the ſtrongeſt aſſurances that he has redeemed them. *Iſa.* xiv. 22. and when to holy obedience, from the ſtrongeſt terms of aſſurance of mercy. *Rom.* xii. 1. And by the aſſiſtance of this precious principle, which is the operation of the Divine Spirit, we ſee believers, 1*ſt*, Truſting in the Lord in the moſt trying ſeaſons, as to providence and grace. *Hab.* iii. 17, 18. 2*ndly*, Boldly profeſſing his name and goſpel, when the combined powers of earth and hell are conſpiring againſt them. *Rom.* i. 16. 3*dly*, Rejoicing in the Lord as their God, and giving him the glory of their ſalvation, while they enjoy the com-

up together, and made us ſit together in heavenly places in Chriſt Jeſus, Epheſ. ii. 6. and yet they did not know that they had eternal life. It is one thing to have a right to heaven, and another thing to know it; it is one thing to be beloved, and another thing for a man to know that he is beloved. It is one thing for God to write a man's name in the book of life, and another for God to tell him that his name is written therein; and to ſay to him, *Rejoice, becauſe thy name is written in heaven.** So Paul, *In whom ye alſo truſted, after ye heard the word of truth, the goſpel of your ſalvation, in whom alſo after ye believed, ye were ſealed with that holy ſpirit of promiſe.* So Micah, *Mic.* vii. 8, 9. *Rejoice not againſt me, O my enemy, for when I ſhall fall, I ſhall riſe; when I ſhall ſit in darkneſs, the Lord ſhall be a light unto me; I will bear the indignation of the Lord, becauſe I have ſinned, &c.* or, *The ſad countenance of God*, as the Hebrew hath it.

fort of it. *Iſa.* lxi. 10. *4thly*, Approaching the throne of grace in holy duties, and aſking thoſe favours contained in the Divine promiſes. *Heb.* x. 19,—24. *5thly*, Appropriating the eternal God as their covenant Father, and ſo acknowledging their relation by grace to him. *Rom.* viii. 14, 15. *6thly*, Caſting off all their own duties in point of merit, and glorying alone in the Lord Jeſus as their juſtifying Saviour. *Gal.* ii. 19, 20. and vi. 14, 15. *7thly*, Aiming at glorifying God openly in, and before the world, though at the expence of their reputation and lives. *Phil.* i. 19, 20. *8thly*, Rejoicing in approaching diſſolution, in the full expectation of eternal glory. 2 *Tim.* iv. 6,—8. Theſe are but a few of the inſtances which might be produced from the ſacred oracles.—If this is *libertiniſm*, I wiſh it more prevailed in my own ſoul; in my fellow worſhippers; in the church of Chriſt at large! Opinions, whether true or falſe, will have no good effect upon the mind, unleſs received by divine teaching. An increaſe of faith will bring glory to God, and much peace into our own ſouls. D.

* *Epheſ.* i. 13. So thoſe in *Iſa* l. x. had faith, though they had not aſſurance.

it. This ſoul had no aſſurance, for he ſat in darkneſs, and was under the ſad countenance of God, and yet had ſtrong faith; as appears in thoſe words, *When I fall, I ſhall riſe; when I ſit in darkneſs, the Lord ſhall be a light unto me.* He will bring me forth to the light, and I ſhall behold his righteouſneſs. And let this ſuffice for the firſt anſwer.

Remedy II. AGAINST this Device of Satan, ſolemnly conſider, that God in the ſcripture defines faith in a different manner. God defines faith to be a receiving of Chriſt: (*John* i. 12. *As many as received him, to them he gave this privilege, to be the ſons of God. To as many as believed on his name;*) to be a cleaving of the ſoul unto God, though nothing but afflictions attend it.* To be a coming to God in Chriſt, and often to a reſting, ſtaying, or rolling of the ſoul upon Chriſt. It is ſafeſt and beſt to define as God defines, both vices and graces: this is the only way to ſettle the ſoul, and to ſecure it againſt the wiles of men and devils, who labour by falſe definitions of grace, to keep precious ſouls in a doubting and languiſhing condition, and ſo make their lives a burden and a miſery unto them.

Remedy III. AGAINST this Device of Satan, ſeriouſly conſider this, that there may be true faith where there is much doubting; witneſs thoſe frequent ſayings of Chriſt to his diſciples, *Why are ye afraid, O ye of little faith?* † Perſons may be true believers, who are ſubject to doubt: in the ſame perſons (that the forementioned ſcrip-

* *Matt.* xi. 28. *John* vi. 37. *Heb.* vii. 25, 26. *Iſa.* iii. 4. &c.

† *Matt.* vi. 30. xiv. 31. and xvi. 8. *Luke* xii. 28.

tures ſpeak of) you may ſee their faith commended, and their doubts condemned, which neceſſarily ſuppoſes a preſence of both.

Remedy IV. AGAINST this Device of Satan, conſider, that aſſurance is an effect of faith, therefore it cannot be faith. The cauſe cannot be the effect, nor the root the fruit, as the effect flows from the cauſe, the fruit from the root, the ſtream from the fountain, ſo doth aſſurance flow from faith. This truth I ſhall make good thus:

The aſſurance of our ſalvation and pardon of ſin doth primarily ariſe from the witneſs of the Spirit of God, that we are the children of God; *Eph.* i. 13. and the Spirit never witneſſeth this till we are believers; *For we are ſons by faith in Chriſt Jeſus*: Gal. iv. 6. therefore aſſurance is not faith, but follows it, as the effect follows the cauſe.

Again, No man can be aſſured and perſuaded of his ſalvation, till he is united to Chriſt, till he is ingrafted into Chriſt; and a man cannot be ingrafted into Chriſt, till he hath faith, he muſt firſt be ingrafted into Chriſt by faith, before he can have aſſurance of his ſalvation; which doth clearly evidence, that aſſurance is not faith, but an effect and fruit of faith, &c.

Again, Faith cannot be loſt, but aſſurance may, therefore aſſurance is not faith. *Pſal.* li. 12. xxx. 6, 7. Though aſſurance is a precious flower in the garden of a ſaint, and infinitely more ſweet and delightful to the ſoul, than all outward comforts and enjoyments, yet it is a flower that is ſubject to fade, and to loſe its freſhneſs* and beauty,

* There are many thouſand precious ſouls of whom this world is not

beauty, as ſaints find by woful experience, &c. *Cant.* v. 6. *Iſa.* viii. 17.

Again, A man muſt firſt have faith, before he can have aſſurance; therefore aſſurance is not faith. That a man muſt firſt have faith before he can have aſſurance, is clear, for he muſt firſt be ſaved, before he can be aſſured of his ſalvation; becauſe he cannot be aſſured of that which is not: and a man muſt firſt have a ſaving faith, before he can be ſaved by faith; for he cannot be ſaved by that which he hath not; therefore a man muſt firſt have faith, before he can have aſſurance, and ſo it evidently follows, that aſſurance is not faith, &c.

CHAP. XV.

The third Device that Satan hath to keep the ſoul in a ſad, doubting, and queſtioning condition, is,

BY inclining the ſoul to make falſe inferences from the croſs dealings of providence. Saith Satan, doſt thou not ſee how providence croſſes thy prayers and deſires, thy tears, hopes, and

not worthy, that have the faith of reliance, and yet want aſſurance, and the effects of it: as high joy, glorious peace, and vehement longings after the coming of Chriſt.

and endeavours?* Surely if his love were toward thee, if his ſoul did delight and take pleaſure in thee, he would not deal thus with thee, &c.— Now the Remedies againſt this Device are theſe:

Remedy I. AGAINST this Device of Satan, ſolemnly conſider, that many things may be croſs to our deſires, that are not croſs to our good. Abraham, Jacob, David, Job, Moſes, Jeremiah, Jonah, Paul, &c. met with many things contrary to their deſires and endeavours, that were not contrary to their good, as all know, who have wiſely compared deſires and endeavours, and God's actings together. Phyſic often operates contrary to the patient's deſire, when it doth not work contrary to his good.

Remedy II. AGAINST this Device of Satan, ſolemnly conſider, that the hand of God may be againſt a man, when the love and heart of God is much ſet upon him. No man can conclude how the heart of God ſtands, by his hand.† The hand of God was againſt Ephraim, and yet his love, his heart was dearly ſet upon him, *Jer.* xxxi. 18, 19, 20. *I have ſurely heard Ephraim bemoaning himſelf thus: Thou haſt chaſtiſed me, and I was chaſtiſed,*

* *Pſal.* lxxvii. 7, 11. lxxxi. 1. ult. and lxxiii. 2, 23.

† God's providential hand may be with perſons, when his heart is ſet againſt them. God's providential hand was for a time with Saul, Haman, Aſhur and Jehu, and yet his heart was ſet againſt them. *No man knoweth love or hatred by all that is before him.* Eccl. ix. 1, 2.

tiſed, as a bullock unaccuſtomed to the yoke: turn thou me, and I ſhall be turned, for thou art the Lord my God. Surely, after that I was returned, I repented; and after that I was inſtructed, I ſmote upon my thigh, I was aſhamed, yea, even confounded, becauſe I did bear the reproach of my youth. Ephraim is my dear ſon, he is a pleaſant child, for ſince I ſpake againſt him, I do earneſtly remember him ſtill. Therefore my bowels are troubled for him, I will ſurely have mercy upon him, ſaith the Lord.

God can look ſourly, chide bitterly, and ſtrike heavily, even where, and when he loves dearly. The hand of God was very much againſt Job, and yet his heart was very much ſet upon him, as you may ſee by comparing chap. i. and ii. with xli. and xlii. The hand of God was ſore againſt David and Jonah, when his heart was much ſet upon them. He that ſhall conclude, that the heart of God is againſt thoſe that his hand is againſt, will condemn the generation of the juſt, whom God would not have condemned.

Remedy III. AGAINST this Device of Satan, conſider, that all the croſs providences that befal the ſaints, are but in order to ſome great good, that God doth intend to confer upon them. Providence wrought croſs to David's deſire, in taking away the child ſinfully begotten, but yet not croſs to greater good; for was it not far better for David to have ſuch a legitimate heir as Solomon, than that a baſtard ſhould wear the crown and ſway the ſcepter?

Joſeph you know was ſold into a far country, by the envy and malice of his brethren, and afterwards impriſoned becauſe he would not yield to his miſtreſs's luſts; yet all theſe providences wonderfully

wonderfully conduced to his advancement, and the preſervation of his father's family, which was then the viſible church of Chriſt. It was ſo ordered by a noble hand of providence, that what they ſought to decline, they promoted. Joſeph was therefore ſold by his brethren, that he might not be worſhipped, and yet he was therefore worſhipped, becauſe he was ſold!

David was deſigned to a kingdom, but Oh, the ſtraits, troubles, and deaths that he run through before he felt the weight of the crown: and all this was but in order to ſweeten his crown, and ſettle it more firmly and gloriouſly upon his head. God ſo contrived it, that Jonah's offence, and thoſe croſs actings of his that attended it, ſhould promote that end which they ſeemed moſt directly to oppoſe: Jonah flies to Tarſhiſh, then is caſt into the ſea, then ſaved by a miracle. Then the mariners (as is very probable) who caſt Jonah into the ſea, declared to the Ninevites what had happened; therefore he muſt be a man ſent of God, and his threatenings muſt be believed and hearkened to; and therefore they muſt repent and humble themſelves, that the wrath threatened might not be executed, &c.*

Remedy IV. AGAINST this Device of Satan, ſeriouſly conſider, that all the ſtrange, dark, deep, and changeable providences that believers meet with, ſhall further them in their way to heaven, in their journey to happineſs. Divine wiſdom and love will ſo order all things here below, that they

* The motions of divine providence are ſo dark, ſo deep, ſo changeable, that the wiſeſt and nobleſt ſouls, cannot tell what concluſions to make.

they ſhall work for the real, internal, and eternal good of them that love him. All the rugged providences that David met with, contributed to bring him to the throne.* And all the uncomfortable providences Daniel and the *three children* met with, contributed to their great advancement. So all the diſappointing providences believers meet with, ſhall all contribute to lift up their ſouls above all things below God. As the waters lifted up Noah's ark nearer heaven; and as the ſtones wherewith Stephen was ſlain were only inſtruments of conveying his ſoul more ſpeedily into Chriſt's preſence-chamber; ſo every trying providence we meet with in this life, being ſanctified, ſhall be inſtrumental of raiſing us nearer to heaven, and the enjoyment of Chriſt.

The fourth Device that Satan hath to keep ſouls in a ſad, doubting, and queſtioning condition, is,

BY ſuggeſting to them, that their graces are not true, but counterfeit. Saith Satan, all is not gold that glitters, all is not free grace, that you count and call grace. That which you call

* Oreſius ſpeaking of Valentinian, ſaith, he that for Chriſt's name ſake had loſt a tribuneſhip, within a while after ſucceeded his perſecutor in the empire.

call faith, is but fancy; and that which you call zeal, is but unnatural heat and paſſion; and that light you have, is but common, it is ſhort to what many have attained to, who are now in hell, &c. Satan doth not labour more mightily to perſuade hypocrites that their graces are true, when they are counterfeit, than he doth to perſuade precious ſouls that their graces are counterfeit, when indeed they are true, and ſuch as will abide the touch-ſtone of Chriſt, &c.*—Now the Remedies againſt this Device are theſe:

Remedy I. AGAINST this Device of Satan, ſeriouſly conſider, that grace is taken two ways.

1. It is taken for the gracious good will and favour of God, whereby he is pleaſed of his own free love to accept of ſome in Chriſt for his own. This grace ſome call the firſt grace, becauſe it is the fountain of all other graces, and the ſpring from whence they flow, and it is therefore called grace, becauſe it makes a man gracious before God; but this is only in God.

2. Grace is taken for the gifts of grace, and they are of two ſorts, common or ſpecial.

Some

* Yet it muſt be granted, that many a fair flower may grow out of a ſtinking root, and many ſweet diſpoſitions and fair actions may be where there is only the corrupt root of nature.

Some are common to believers and hypocrites, as a gift of knowledge, a gift of prayer, &c.

Some are ſpecial graces, and they are proper and peculiar to the ſaints, as faith, humility, meekneſs, love, patience, &c. *Gal.* v. 22, 23.

Remedy II. AGAINST this Device of Satan, wiſely conſider the differences between renewing grace, and reſtraining grace; between ſanctifying grace, and temporary grace; and this I ſhall ſhew you in theſe ten particulars:

1. True grace makes all glorious within and without.* *The king's daughter is all glorious within, her raiment is of wrought gold.* True grace makes the *underſtanding*, the *will*, and the *affections* glorious; it caſts a general glory upon all the noble parts of the ſoul: and as it makes the inſide glorious. ſo it makes the outſide glorious, *Her cloathing is of wrought gold.* It makes men look, walk, and act glorioufly, ſo that vain men ſhall be forced to ſay, that theſe are they that have ſeen Jeſus. As grace is a fire to burn up and conſume the droſs and filth of the ſoul, ſo it is an ornament to beautify and adorn it. True grace makes all new, the inſide and the outſide new.† *If any man be in Chriſt he is a new creature;* but temporary grace doth not this. True grace changes the very nature of a man; moral virtue only reſtrains, or chains up the outward man, it doth not change the whole man. A lion in a den,

* God brings not a pair of ſcales to weigh our graces, but a touch-ſtone to try them. Purity, preciouſneſs, and holineſs, are ſtamped upon all ſaving graces. *Acts* xv. 9. 2 *Pet.* i. 1. *Jude* 20.

† 2 *Cor.* v. 17. KAINE KTISIS, a new creation, new Adam, new covenant, new Paradiſe, new Lord new law, new hearts, and new natures go together.

den, is a lion ſtill; he is reſtrained, but not changed, for he retains his lion-like nature ſtill: ſo temporary graces reſtrain many men from much wickedneſs, but do not change and turn their hearts from it. But true grace turns a lion into a lamb, as you may ſee in Paul; *Acts* ix. a notorious ſtrumpet into a bleſſed and glorious penitent, as you may ſee in Mary Magdalen, &c. *Luke* vii.

2. The objects of true grace are ſupernatural. True grace is converſant about the choiceſt and higheſt objects; the moſt ſoul-enobling, and ſoul-enriching objects, as God, Chriſt, precious promiſes that are of more worth than a world, and a kingdom that ſhakes not, a crown of glory that withers not, and heavenly treaſures that ruſt not.* The objects of temporary grace are low and poor, and always within the compaſs of reaſon's reach.

3. True grace enables a Chriſtian (when he is like himſelf) to perform ſpiritual actions with real pleaſure and delight. To ſouls truly gracious, *Chriſt's yoke is eaſy, and his burden is light; his commandments are not grievous, but joyous. I delight in the law of God after the inward man*, ſaith Paul. The bleſſed man is deſcribed as a lover of God's word — *He delights in the law of the Lord. It is joy to the juſt to do judgment*, ſaith Solomon. To a gracious ſoul, *All the ways of the Lord are pleaſantneſs, and his paths are peace.* But to ſouls that have but temporary grace, but moral virtues, religious ſervices are a toil, not a pleaſure; a burden, and not a delight: *Wherefore have we faſted* (ſay they) *and thou ſeeſt not? Wherefore have we afflicted*

* 2 *Cor.* iv. 18. chap. xi. *Heb.* xv. *Prov.* 14. A ſaint hath his feet where other men's heads are. *Matt.* vi.

afflicted our ſouls, and thou takeſt no knowledge, Iſa. lviii. 3. &c. *Ye have ſaid* (ſay thoſe in Malachi) *it is in vain to ſerve God, and what profit is it that we have kept his ordinances, and that we have walked mournfully before the Lord of Hoſts? When will the new moon be gone,* Mal. iii. 14. (ſay thoſe in Amos) *that we may ſell corn on the ſabbath, that we may ſet forth wheat, making the ephah ſmall, and the ſhekel great, and falſifying the ballances by deceit,* Amos viii. 5.

4. True grace makes a man moſt careful, moſt fearful, and moſt ſtudious about his own heart, informing, examining, and watching over that;* but temporary grace, moral virtues, make men more mindful and careful of others, to inſtruct them, and counſel them, and ſtir up them, and watch over them, &c. which doth plainly demonſtrate, that their graces are not ſaving, and peculiar to ſaints, but that they are temporary, and no more than Judas, Demas, and the Phariſees had, &c.

5. Grace will incline a man's heart to love, and cleave to the holieſt ways and things of God, for their purity and ſanctity, in the face of all dangers and hardſhips.† *Thy word is very pure, therefore thy ſervant loveth it,* Pſal. cxix. 140. Others love it, and like it, and follow it, for the credit, the honour, the advantage that they get by it; but I love it for the ſpiritual beauty and purity of it. So the Pſalmiſt, *All this is come upon us, yet have we not forgotten thee, neither have we dealt*

* *Pſal.* li. 10. cxix. 36, 80. cxxxix. 23, and lxxxvi. 11. *Matt.* xxiii.

† Grace is a panoply againſt all trouble, and a Paradiſe of all Pleaſures.

dealt falſly in thy covenant. Our heart is not turned back, neither have our ſteps declined from thy way. Though thou haſt ſore broken us in the place of dragons, and covered us with the ſhadow of death, Pſal. xliv. 17, 18, 19. But temporary grace will not bear up the ſoul againſt all oppoſitions and diſcouragements in the ways of God, as is clear by their apoſtacy in *John* vi. and by the ſtony-ground hearers of the word falling away, &c. *Matt.* xiii. 20, 21.

6. True grace will enable a man to ſtep over the world's crown, to take up Chriſt's croſs; to prefer the croſs of Chriſt above the glory of this world. It enabled Abraham, and Moſes, and Daniel, with thoſe other worthies in *Heb.* xi. to do ſo.*

Temporary grace cannot make the ſoul prefer Chriſt's croſs above the world's crown; for when theſe two meet, a temporary Chriſtian will ſtep over Chriſt's croſs to take up, and keep the world's crown. *Demas hath forſaken us to embrace this preſent world*, 2 Tim. iv. 10. So the young man in the goſpel had many good things in him, he bid fair for heaven, and came near to it; but when Chriſt ſet his croſs before him, he ſteps over that† to enjoy the world, *Matt.* xix. 20, 21, 22. When Chriſt bid him, *Go and ſell all that he had, and give to the poor, &c. he went away ſorrowful, for he had great poſſeſſions.* If heaven is to be had upon

* Few are of Jerome's mind, that had rather have St. Paul's coat with his heavenly graces, than the purple of kings with their kingdoms.

† The king of Navarre told Beza, that in the cauſe of religion he would launch no further into their ſea, than he might be ſure to return ſafe to the haven.

upon no other terms, Chriſt may keep his heaven to himſelf, he will not have it, &c.

7. Sanctifying and renewing grace, puts the ſoul upon ſpiritual duties; from ſpiritual and intrinſical motives, as from the ſenſe of divine love, which conſtrains the ſoul to wait on God, and act for God, and the ſenſe of the excellency and ſweetneſs of communion with God, and the choice and precious diſcoveries that the ſoul hath formerly* had of the beauty and glory of God, whilſt engaged in his ſervice; the good looks, the gracious words, and the ſweet embraces that gracious ſouls have had from Chriſt in his ſervice, do provoke and move them to wait upon him in holy duties:† ah! but reſtraining, temporary grace, puts men upon religious duties, only from external motives, as the eye of ſuperiors, the rewards of the world, a good name among men, and a thouſand ſuch like conſiderations, as you may ſee in Saul, Jehu, Judas, Demas, and the Scribes and Phariſees, &c.

The abbot in Melancton lived ſtrictly, walked demurely, and looked humbly, ſo long as he was but a monk, but when by his ſeeming extraordinary ſanctity he got to be abbot, he grew intolerably proud and inſolent; and being aſked the reaſon of it, confeſſed, *That his former lowly look was but to ſee if he could find the keys of the abbey.*

Such

* As what I have, if offered to thee, pleaſeth not thee, O Lord, without myſelf, ſo the good things we have from thee, though they may refreſh us, yet they ſatisfy us not without thyſelf. *Bern.*

† It is an excellent ſpeech of Bernard, *(Bonus es Domine, animæ quærenti; quid invenienti?) Good art thou, O Lord, to the ſoul that ſeeks thee; what art thou then to the ſoul that finds thee?*

Such poor, low, vain motives, induce carnal men to all the religious ſervice they perform, &c.

8. Saving, renewing grace, will make a man follow the Lord fully in the deſertion of all ſin, and in the obſervation of all God's precepts. Joſhua and Caleb followed the Lord fully,* Zachariah and Elizabeth were righteous before God, walking in all the commandments and ordinances of the Lord, blameleſs; the ſaints in the Revelation are thus deſcribed: *They follow the Lamb whitherſoever he goes*: but mere temporary grace cannot enable a man to follow the Lord fully: all that it can enable a man to do, is to follow the Lord partially, unevenly, and haltingly, as you may ſee in Jehu, Herod, Judas, and the Scribes and Phariſees, who paid tithe of mint, and aniſe, and cummin, but omitted the weightier matters of the law, judgment, mercy, and faith, &c.

True grace implants in the heart the hatred of all ſin,† and the love of all truth; it works in a man the hatred of thoſe ſins that he cannot conquer, and to loath thoſe ſins that he would give all the world to overcome: ſo that a ſoul truly gracious can ſay, though there be no one ſin mortified and ſubdued in me, as it ſhould, and as I would, yet every ſin is hated and loathed by me. Though I do not obey any one command as I ſhould, and as I would, yet every word is ſweet,‡ every command

* *Numb.* xiv. 7. Hath fulfilled after me. A metaphor taken from a ſhip under ſail, that is ſtrongly carried with the wind, as fearing neither rocks nor ſands. *Luke* i. 5, 6. *Rev.* xiv. 4. *Matt.* xxiii. 23.

† *Pſal.* cxix. 104, 128. I had rather go to hell pure from ſin, than to heaven polluted with that filth, ſaith Anſelm.

‡ *Da quod jubes, & jube quod vis. Give what thou commandeſt, and command what thou wilt.* Pſal. cxix. 110, 127, 167.

mand of God is precious; I dearly prize, and greatly love thoſe commands that I cannot obey; though there be many commands that I cannot in a ſtrict ſenſe fulfil, yet there is no command I would not fulfil, and that I do not exceedingly love. *I love thy commandments above gold, above fine gold. My ſoul hath kept thy teſtimonies, and I love them exceedingly.*

9. True grace leads the ſoul to reſt in Chriſt, as in his *(ſummum bonum)* CHIEFEST GOOD; it cauſes it to centre in Chriſt, as in its higheſt and ultimate end. *Whither ſhould we go, thou haſt the words of eternal life. My beloved is white and ruddy, the chiefeſt of ten thouſand. I have found him whom my ſoul loveth, I held him and would not let him go.* The wiſdom a believer hath from Chriſt, leads him to centre in the wiſdom of Chriſt; and the love the ſoul hath from Chriſt, leads it to centre in the love of Chriſt; and the righteouſneſs the ſoul hath from Chriſt, leads it to reſt and centre in the righteouſneſs of Chriſt.* True grace is a beam of Chriſt, and where it is, it will naturally lead the ſoul to reſt in Chriſt. The ſtream doth not more naturally lead to the fountain, nor the effect to the cauſe, than true grace leads the ſoul to Chriſt. But mere reſtraining, temporary grace, leaves the ſoul to centre and reſt in things below Chriſt. Sometimes it leads it to centre in the praiſes of the creature; ſometimes to reſt in creature-rewards; *Verily they have their reward,*

* *John* vi. 68. *Cant.* v. 10. and iii. 4. Grace is that ſtar that leads to Chriſt; it is that cloud and pillar of fire that leads the ſoul to the heavenly Canaan, where Chriſt ſits chief. 1 *Cor.* i. 30. *Phil.* iii. 9.

Matt. vi. 1, 2. ſaith Chriſt: and ſo in an hundred other things, &c.

10. True grace will enable a ſoul to ſit down ſatisfied, and contented with the naked enjoyments of Chriſt. The enjoyment of Chriſt without honour, without riches, without pleaſures, and without the ſmiles of creatures, will content and ſatisfy the ſoul.* *It is enough Joſeph is alive.* So ſaith a gracious ſoul, though honour is not, and riches are not, and health is not, and friends are not, &c. it is enough that CHRIST is, THAT HE REIGNS, CONQUERS, AND TRIUMPHS.† Chriſt is the pot of manna, the cruſe of oil, a bottomleſs ocean of all comfort, content, and ſatisfaction; he that hath him wants nothing; he that wants him enjoys nothing: *Having nothing* (ſaith Paul) *and yet poſſeſſing all things.* Oh! but a man that hath but temporary, reſtraining grace, cannot ſit down ſatisfied and contented, under the want of outward comforts. Chriſt is good, ſaith ſuch a ſoul, with honour, riches, pleaſures, and outward comforts. I muſt have Chriſt and the world, or elſe with the young man in the goſpel, (in ſpight of my ſoul) I ſhall forſake him to follow the world. Ah! how many ſhining profeſſors are there in the world, who cannot be ſatisfied and contented, for want of ſome ſuppoſed outward comfort,

* *Cui cum paupe tate bene convenit, pauper non eſt,* ſaith Seneca. *A contented man cannot be a poor man.*

† The motto of Charles the Great, was, *Chriſtus regnat, vincit, triumphat. May Chriſt reign, conquer, and triumph.* And ſo it is the ſaints. 2 *Cor.* vi. 10. St. Auſtin, upon *Pſal.* xii. brings in God rebuking a diſcontented Chriſtian thus: What is thy faith? Have I promiſed thee theſe things? What, wert thou made a Chriſtian that thou ſhould flouriſh here in this world?

comfort, but are like bedlams, fretting, raging, and roaring, as if there were no God, no heaven, and no Chriſt to make up all ſuch outward wants to them. But a ſoul truly gracious can ſay, in having nothing I have all things, becauſe I have Chriſt;* having therefore all things in him, I ſeek no other reward, for he is the univerſal reward. Nothing is ſweet to me without the enjoyment of Chriſt in it; neither honours, riches, nor the ſmiles of creatures are ſweet to me, any farther than I ſee and taſte Chriſt in them. The confluence of all outward good cannot make a heaven of glory in my ſoul, if Chriſt, who is the top of my glory, be abſent; as Abſalom ſaid, *What is all this to me, ſo long as I cannot ſee the king's face?* So ſaith a gracious ſoul, why do you tell me of outward comforts, when I cannot ſee his face whom my ſoul loveth? Why honour, and riches, and the favour of the creature, are not Chriſt; let me have him, and let the men of this world take the world, and divide it amongſt themſelves, I prize my Chriſt above all, I would enjoy my Chriſt before all other things in the world, his preſence† will make up the abſence of all other comforts; and his abſence will embitter all my comforts; ſo that my comforts will neither taſte nor look like comforts, when he that ſhould comfort my ſoul ſtands afar off, &c. Chriſt

* Content is the deputy of outward felicity, and ſupplies the place where it is abſent. As the Jews throw the book of Eſther to the ground before they read it, becauſe the name of God is not in it, as the Rabbins have obſerved; ſo do ſaints in ſome ſenſe, thoſe mercies wherein they do not read Chriſt's name, and ſee Chriſt's heart.

† Luther ſaid, he had rather be in hell with Chriſt, than in heaven without him.

is all, and in all to ſouls truly gracious; we have all things in Chriſt, and Chriſt is all things to a Chriſtian; if we are ſick, he is a phyſician; if we thirſt, he is a fountain; if our ſins trouble us, he is righteouſneſs; if we ſtand in need of help, he is mighty to ſave; if we fear death, he is life; if we are in darkneſs, he is light; if we are weak, he is ſtrength; if we are in poverty, he is plenty; if we deſire heaven, he is the way. The ſoul cannot ſay, this I would have, and that I would have; but ſaith Chriſt, IT IS IN ME, *it is in me* EMINENTLY, PERFECTLY, ETERNALLY.*

CHAP. XVI.

The fifth Device that Satan hath to keep ſouls in a ſad, doubting, and queſtioning condition, is,

BY ſuggeſting to them, that the conflict that is in them, is not a conflict peculiar to ſaints, but may be found in hypocrites,† and profane ſouls alſo; when the truth is, there is as much difference

* None but Chriſt, none but Chriſt, ſaid Lambert, lifting up his hands, and his fingers ends flaming.

† *John* viii. 44. The devil is a liar, and the father of it. The devil's breaſts (ſaith Luther) are very fruitful with lies.

ference between the conflict in them, and that which is in wicked men, as there is between light and darkneſs, or heaven and hell: the truth of which I ſhall evidence to you in the following particulars.

1. The whole frame of a believer's ſoul is againſt ſin; his underſtanding, will, and affections, yea, all the powers and faculties of the ſoul are in arms againſt SIN.* A covetous man may condemn covetouſneſs, and yet the frame and bent of his heart may be to it; a proud perſon may condemn pride, and yet the frame of his ſpirit may be to it; and the drunkard may condemn drunkenneſs, and yet the frame of his ſpirit may be to it; a man may condemn ſtealing and lying, and yet the frame of his heart may be to them. *Rom.* ii. 21, 22, 23. *Thou that preacheſt a man ſhould not ſteal, doſt thou ſteal? Thou that ſayeſt a man ſhould not commit adultery, doſt thou commit adultery? Thou that abhorreſt idols, doſt thou commit ſacrilege? Thou that makeſt thy boaſt of the law, through breaking the law, diſhonoureſt thou God?* But a ſaint's will is againſt it. *The evil that I would not, that I do;* and his affections are againſt it. *What I hate, that do I,* Rom. vii. 19.

2. A ſaint fights againſt ſin univerſally, the leaſt as well as the greateſt; the moſt profitable and the moſt pleaſing ſin, as well as againſt

* It was a good ſaying of him that ſaid *(Domine libera me a malo homine me ipſo) Lord deliver me from an evil man myſelf.* Auſtin complains, that men do not tame the beaſts in their own boſoms.

thoſe that are leſs ſo; he will combat with all, though he cannot conquer one as he ſhould, or as he would.* He knows that every ſin ſtrikes at God's holineſs, as well as his own happineſs; at God's glory, as well as his ſoul's comfort and peace.

He knows that every ſin is hateful to God, and that all ſinners are traitors to the crown and dignity of the Lord Jeſus. He looks upon one ſin, and ſees that threw down a NOAH, the moſt righteous man in the world; and he looks upon another, and ſees that that caſt down an ABRAHAM, the greateſt believer in the world; and he looks upon another ſin, and ſees that that threw down a DAVID, the beſt king in the world; and he looks upon another ſin, and ſees that that caſt down a PAUL, the greateſt Apoſtle in the world. He ſees one ſin throw down a SAMPSON, the ſtrongeſt man in the world; another caſt down a SOLOMON, the wiſeſt man in the world; and another a MOSES, the meekeſt man in the world; and another ſin caſt down a JOB, the moſt patient man in the world: and this raiſes a holy indignation againſt all, ſo that nothing can ſatisfy and content his ſoul, but the deſtruction of all thoſe luſts and vermine that vex and rack his righteous ſoul;

* *Pſal.* cxix. 104. I hate every falſe way. (SINETHI,) which ſignifies to hate with a deadly and irreconcilable hatred. He knows that all the parts of the old man hath, and doth play the part of a treacherous friend, or a friendly traitor; therefore his heart ſtrikes at all. The greater the combat is, the greater ſhall be the following rewards, ſaith Tertullian. True hatred is PROS TAGENE, againſt the whole kind. Plutarch reports of one who would not be reſolved of his doubts, becauſe he would not loſe the pleaſure in ſeeking for reſolution. So wicked men will not be rid of ſome ſins, becauſe they will not loſe the ſeeming pleaſure of ſinning.

ſoul; it will not ſuffice a gracious ſoul to ſee juſtice done upon one ſin, but he cries out for juſtice upon all; he would not have ſome crucified, and others ſpared, but cries out, LORD crucify them ALL, crucify them ALL! Now the conflict that is in wicked men, is partial; they frown upon one ſin, and ſmile upon another; they ſtrike at ſome ſins, and cheriſh others; they thruſt ſome out of doors, but keep others cloſe in their boſoms, as you may ſee in Jehu, Herod, Judas, Simon Magus, and Demas. Wicked men ſtrike at groſs ſins, ſuch as are not only againſt the law of God, but againſt the laws of nature and nations, but make nothing of ſecret ſins; as vain thoughts, idle words, ſinful motions, petty oaths, &c. They fight againſt thoſe ſins that fight againſt their honour, profits, pleaſures, &c. but make truce with thoſe that are as right hands, and right eyes to them, &c. *John* iii. 20.

3. The conflict that is in a ſaint againſt ſin, is maintained by ſeveral arguments; by arguments drawn from the love and honour of God,* the ſweetneſs of communion with God, and from the ſpiritual and heavenly bleſſings and privileges that are conferred upon them by God; and of arguments drawn from the blood of Chriſt, the glory of Chriſt, the eye of Chriſt, the love and interceſſion of Chriſt: and of arguments drawn from the earneſt of the Spirit, the ſeal and witneſs of the Spirit, the comforts of the Spirit. But the conflict that is in wicked men is from

* Though to be kept from ſin brings comfort to us, yet for us to oppoſe ſin from ſpiritual and heavenly arguments, and God to pardon ſin, that brings moſt glory to God.

low, carnal, and legal arguments, drawn from the eye, ear or hand of the creature; or drawn from ſhame, hell, the curſes of the law,* &c.

4. The conflict in ſaints is a conſtant conflict. Though ſin and grace were not born in the heart of a ſaint together, and though they ſhall not die together, yet while a believer lives, they muſt conflict together. Paul had been fourteen years converted, when he cried out, *I have a law in my members, rebelling againſt the law of my mind, leading me captive to the law of ſin.*

Pietro Candiano, one of the dukes of Venice, died fighting againſt the Nauratines with the weapons in his hands: ſo a ſaint lives and dies fighting; he ſtands and falls fighting, with his ſpiritual weapons in his hands. But the conflict in wicked men is inconſtant, now they fall out with ſin, and anon they fall in with it; now it is bitter, anon it is ſweet; now the ſinner turns from his ſin, and anon he turns and wallows in it, as ſwine do in the mire. 2 *Pet.* ii. 13, 20. One hour you ſhall hear him praying againſt ſin, as if he feared it more than hell, and the next hour you ſhall ſee him purſuing after it, as if there were no God to puniſh him, no juſtice to damn him, no hell to torment him.

5. The conflict that is in the ſaints, is in the ſame faculties;† there is the judgment againſt the

* It was an excellent ſaying of Euſebius Emeſenus, "Our fathers overcame the torrents of the flames, let us overcome the fiery darts of vices." Conſider that the pleaſure and ſweetneſs that follows victory over ſin, is a thouſand times beyond that ſeeming ſweetneſs that is in ſin.

† A Heathen could ſay, their ſoul is in a mutiny; a wicked man is not friends with himſelf, he and his conſcience are at difference. Ariſt.

the judgment, the mind againſt the mind, the will againſt the will, the affections againſt the affections; that is, the regenerate part againſt the unregenerate part, in all the faculties and affections of the ſoul; but now in wicked men, the conflict is not in the ſame faculties, but between the conſcience and the will; the will of a ſinner is bent ſtrongly to ſuch and ſuch ſins, but conſcience puts in and tells the ſinner, God hath made me his deputy, he hath given me a power to hang and draw, to examine, ſcourge, judge, and condemn, and if thou do ſuch wickedneſs, I ſhall be thy jailer and thy tormentor; I do not bear the rod nor the ſword in vain, ſaith conſcience; if thou ſinneſt I ſhall do my office, and then thy life will be miſerable; and this raiſes a tumult in the ſoul.

6. The conflict that is in the ſaints, is a more bleſſed, ſucceſsful, and prevailing conflict. A ſaint by his conflict with ſin, gains ground upon it. *They that are Chriſt's* (ſaith the Apoſtle) *have crucified the world with the affections and luſts.** Chriſt puts to his hand, and helps them to lead captivity captive, and ſets their feet upon the necks of thoſe luſts that have formerly trampled upon their ſouls and their comforts. As the houſe of Saul grew weaker and weaker, and the houſe of David ſtronger and ſtronger, ſo the Lord by the diſcoveries of his love, and the influences of his Spirit, cauſeth grace, the nobler part of a ſaint, to grow ſtronger and ſtronger, like David,

* Theſe two, grace and ſin, are like two buckets of a well, when one is up the other is down. They are like the two laurels at Rome, when one flouriſhes, the other withers. The more grace thrives in the ſoul, the more ſin dies in it.

and corruption, like the houſe of Saul, to grow weaker and weaker. But ſin in a wicked man gets ground,* and grows ſtronger and ſtronger; notwithſtanding all his conflicts, his heart is more encouraged, emboldened, and hardened in a way of ſin, as you may ſee in the Iſraelites, Pharaoh, Jehu, and Judas, who doubtleſs had many ſtrange conflicts, tumults, and mutinies in their ſouls, when God ſpake ſuch terrible things againſt them, and did ſuch juſtice upon them.

But remember this by way of caution, though Chriſt hath given ſin it's death-wound, (by his power, Spirit, death and reſurrection) yet it will die but a lingering death; as a man that is mortally wounded, dies ſlowly, ſo doth ſin in the heart of a ſaint. The death of Chriſt on the croſs was a lingering death, ſo is the death of ſin in the ſoul; it receives a blow to day, and gets a wound to-morrow, and labours long under diſability before it's diſſolution, &c. As the Pſalmiſt ſpeaks, *Slay them not, leſt my people forget, ſcatter them by thy power, and bring them down O Lord our ſhield.* Pſal. lix. 11. He would not have them utterly deſtroyed, but ſome relics preſerved as a memorial. So God dealeth in reſpect of ſin, it is wounded and brought down,† but not wholly ſlain, ſomething is ſtill left as a monument of Divine

* From naught they grow to be very naught, and from very naught to be ſtark naught. Lactant. ſaith of Lucian, *Nec Diis, nec hominibus pepercit. He ſpared neither God nor man.* Mortification is a continued act, it is a daily dying to ſin, *I die daily.* A crucified man will ſtrive and ſtruggle, yet in the eyes of the law, and in the account of all that ſee him, he is dead. It is juſt ſo with ſin.

† There is no ſuch pleaſure (ſaith Cyprian) as to have overcome an offered pleaſure; neither is there any greater conqueſt, than that which is gotten over a man's corruptions.

vine grace, and to keep us humble and watchful, and that we may always keep our armour and our weapons in our hands.

The beſt men's ſouls in this life hang between the fleſh and the ſpirit,* as it were like Mahomet's tomb at Mecca, between two load-ſtones; like Eraſmus, as the Papiſts paint him, between heaven and hell; like the tribe of Manaſſeh, half on this ſide Jordan, in the land of the Amorites, and half on the other ſide, in the holy land: yet in the iſſue they ſhall overcome the fleſh, and trample upon the necks of their ſpiritual enemies.

The ſixth Device that Satan hath to keep ſouls in a ſad, doubting, queſtioning condition, is,

BY ſuggeſting to the ſoul, that his eſtate is not good, becauſe he cannot joy and rejoice in Chriſt, as he once could, becauſe he hath loſt that comfort and joy that was once in his ſpirit. Saith Satan, thou knoweſt the time was, when thy heart was much carried out in joying and rejoicing in

* The Romans loſt many a battle, and yet in the iſſue were conquerors in all their wars; it is juſt ſo with the ſaints.

Chriſt; thou doſt not forget the time when thy heart was full of joy and comfort, but now, how art thou fallen in thy joys and conſolations? Therefore thy eſtate is not good now, and thou doſt but deceive thyſelf, to think that ever it was, for ſurely if it had, thy joy and comfort would have continued. And hereupon the ſoul is apt to fall in with Satan, and ſay, it is even ſo, I ſee all is wrong, and I have but deceived my own ſoul, &c.—Now the Remedies againſt this Device are theſe:

Remedy I. AGAINST this Device of Satan, conſider, that the loſs of comfort is a ſeparable adjunct from grace; the ſoul may be *full* of holy affections, when it is *empty* of divine conſolations. There may be, and often is much of true grace, where there is not a drop of comfort, nor a dram of joy.* Comfort is not of the being, but of the *well-being* of a Chriſtian. God hath not ſo linked theſe two choice lovers together, but that they may be put aſunder.† That wiſdom that is from above, will never inſtruct a man to reaſon thus: I have no comfort, therefore I have no grace; I have loſt that joy that once I had, therefore my condition

* *Pſal.* lxiii. 1, 2, 8. *Iſa.* l. 10. *Mic.* vii. 8, 9. *Pſal.* xlii. 5.

† Spiritual joy is a ſun that is often clouded, though it be as precious a flower as almoſt Paradiſe affords, yet it is ſubject to fade and wither.

condition is not good, nor was ever good, &c. But it will enable him to reaſon thus: though my comfort is gone, yet the God of my comfort abides; though my joy is loſt, yet the ſeeds of grace remain. The beſt men's joys are like glaſs, bright and brittle, and ever in danger of breaking.

Remedy II. AGAINST this Device of Satan, ſolemnly conſider, that the precious things which thou ſtill enjoyeſt, are far better than the joys and comforts which thou haſt loſt. Thy union and communion with Chriſt, thy ſon-ſhip, thy ſaint-ſhip, thy heir-ſhip, which thou ſtill enjoyeſt by Chriſt, are far better than the comforts thou haſt loſt by ſin. Though thy comforts be gone, yet thou art a ſon, though a comfortleſs ſon; and an heir, though a comfortleſs heir; a ſaint, though a comfortleſs ſaint. *Jer.* xxxi. 18, 19, 20. Though the bag of ſilver (thy comforts) be loſt, yet the box of jewels, (thy union and communion with Chriſt, thy ſon-ſhip, thy ſaint-ſhip, thy heir-ſhip) which thou ſtill enjoyeſt, is far better than the bag of ſilver thou haſt loſt; yea, the leaſt of thoſe precious jewels is of more worth than all the comforts in the world. Well, let this be a cordial to comfort thee,* a ſtar to lead thee, and a ſtaff to ſupport thee,—that thy box of jewels is ſafe, though thy bag of ſilver is loſt.

Remedy III. AGAINST this Device of Satan, conſider, that thy condition is no worſe than hath been the condition of thoſe precious ſouls who were

* When one objected to Faninus's chearfulneſs to Chriſt's agony and ſadneſs, he anſwered, Chriſt was ſad, that I might be merry; he had my ſins, and I have his righteouſneſs. He would therefore rejoice in the Lord.

were dear to Chriſt in life, and who are now at reſt in his boſom. One day you hear them praiſing and rejoicing, the next mourning and weeping;* one day ſinging, *The Lord is our portion*; the next ſighing and expoſtulating with themſelves, *Why are ye caſt down O our ſouls? Why is our harp turned to mourning? And our organ into the voice of them that weep, &c.*

Remedy IV. AGAINST this Device of Satan, ſolemnly conſider, that the cauſes of joy and comfort are not always the ſame. It may be thy former joy and comfort ſprang from the witneſs of the Spirit in thy ſoul, that thy nature was changed, thy ſins pardoned, and thy ſoul reconciled, &c. Now the Spirit may, upon ſome ſpecial occaſion, bear witneſs to thy ſoul, that thou art dear to God, that he loves you with an everlaſting love,† &c. and yet thy ſoul may never enjoy ſuch a teſtimony all the days of thy life again. The Spirit is a witneſſing Spirit, but it is not his office every day to witneſs to believers their intereſt in God, Chriſt, heaven, &c.

Or perhaps thy former joy and comfort might ſpring from the newneſs and ſuddenneſs of the change of thy condition;‡ for a man in one hour to have his night turned into day, his darkneſs into

* *Pſal.* li. 12. xxx. 6, 7. *Job* xxiii. 6, 8, 9, 30, 31. *Lam.* i. 16. *Matt.* xxvii. 46. *Pſal.* xlii. 5. *Lam.* v. 15.

† The Spirit doth not every day make a feaſt in the ſoul, he doth not make every day to be a day of wearing the wedding robes.

‡ A pardon given unexpectedly into the hand of a malefactor, when he is on the laſt ſtep of the ladder, ready to be turned off, will cauſe much joy and rejoicing; the newneſs and ſuddenneſs of the change of his condition, will cauſe his heart to leap and rejoice; yet in proceſs of time, much of his joy will be abated, though his life is as dear to him ſtill, as ever it was.

into light, his bitter into ſweet, God's frowns into ſmiles, muſt greatly exalt and comfort him. It cannot but make his heart to rejoice within him, who in one hour ſhall ſee Satan accuſing him, his own heart condemning him, the eternal God frowning upon him, the gates of heaven barred againſt him, all the creation ſtanding armed at the leaſt beck of God, to execute vengeance on him, and the mouth of the infernal pit open to receive him. Now in this hour, for CHRIST to come to the amazed ſoul, and to ſay to it, I have trod the wine-preſs of my FATHER's wrath *for thee*, I have laid down my life a ranſom *for thee*, with my blood I have ſatisfied my Father's juſtice, and pacified his anger, and procured every token of his love *for thee*; by my blood I have purchaſed the pardon of thy ſins, thy freedom from hell, and procured thy right to heaven. Oh, how will this cauſe the ſoul to rejoice and leap for joy!

Remedy V. AGAINST this Device of Satan, conſider, that God will reſtore and make up the comforts of his people. Though thy candle be put out, yet God will light it again, and make it burn brighter than ever.* Though thy ſun for the preſent be clouded, yet he that rides upon the clouds, ſhall ſcatter thoſe clouds, and cauſe the ſun to ſhine and warm thy heart, as in former days, as the Pſalmiſt ſpeaks, *Thou which haſt ſhewed*

* Hudſon the martyr, deſerted at the ſtake, went under his chain, and having prayed earneſtly, was comforted immediately, and ſuffered valiantly. So Mr. Glover, when he was within ſight of the ſtake, cried out to his friend, "He is come! he is come!" meaning the comforter that Chriſt promiſed to ſend. See *Pſal.* cxxvi. 6. and xlii. 7, 8.

ed me great and ſore troubles, ſhalt quicken me again, and ſhalt bring me up again from the depths of the earth. Thou ſhalt encreaſe my greatneſs, and comfort me on every ſide. Pſal. lxxi. 20, 21. God takes away a little comfort, that he may make room in the ſoul for much conſolation. This the Prophet Iſaiah ſweetly ſhews ; *I have ſeen his ways and will heal him; I will lead him alſo, and reſtore comforts unto him, and to his mourners.* Iſa. lvii. 18. Bear up ſweetly, O precious ſoul! thy ſtorm ſhall end in a calm, and thy dark night in a day of ſun-ſhine; thy mourning ſhall be turned into rejoicing, and the waters of conſolation ſhall be ſweeter, and riſe higher in thy ſoul than ever; the mercy is ſurely thine, but the time of giving it is the Lord's: wait but a little, and thou ſhalt find the Lord comforting thee on every ſide.

CHAP. XVII.

The ſeventh Device that Satan hath to keep ſouls in a ſad, doubting, and queſtioning condition, is,

BY ſuggeſting to the ſoul his frequent relapſes into the ſame ſin, which formerly he hath purſued with particular ſorrow, grief, ſhame, and tears, and prayed, complained, and reſolved

reſolved againſt. Saith Satan, thy heart is not right with God, ſurely thy eſtate is not good, thou doſt but flatter thyſelf to think that ever God will eternally own and embrace ſuch an one as thou art, who complaineſt againſt ſin, and yet falleſt into it; who with tears and groans confeſſeſt thy ſin, and yet every now and then art falling into the ſame ſin again.

I confeſs it is a very ſad circumſtance, for a ſoul after he hath obtained mercy and pity from the Lord, and God hath ſpoken peace and pardon to him, and wiped his tears from his eyes, and ſet him upon his legs, to return to folly.* Ah! how do relapſes lay men open to the greateſt afflictions and worſt temptations? They make the wound bleed afreſh; darken and cloud former aſſurances and evidences for heaven; put a ſword into the hand of conſcience to cut and wound the ſoul; raiſe ſuch fears, terrors, horrors, and doubts within the ſoul, that it cannot be ſo frequent nor ſo fervent as formerly; nor ſo confident, familiar, and delightful with God in duty as in time paſt; they give Satan an advantage to triumph againſt Chriſt; make the work of repentance more difficult; a man's life a burden; and render death very terrible indeed unto the ſoul, &c.—Now the Remedies againſt this Device are theſe:

Remedy

* A back-ſlider may ſay, *Opera & impenſa periit) All my pains and charge is loſt.*

Remedy I. AGAINST this Device of Satan, ſolemnly conſider, that there are many ſcriptures that clearly evince a poſſibility of the ſaints falling into the ſame ſins whereof they have formerly repented. *(I will heal their backſlidings, I will love them freely, for mine anger is turned away from them.* Hoſea xiv. 4. So Jeremiah ſpeaks, chap. iii. 12, 14. *Go and proclaim theſe words toward the North, and ſay, Return thou back-ſliding Iſrael, ſaith the Lord, and I will not cauſe mine anger to fall upon you, for I am merciful, ſaith the Lord, and I will not keep mine anger for ever. Turn O back-ſliding Iſrael, ſaith the Lord, for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion.* And the Pſalmiſt, *They turned back* and dealt unfaithfully like their fathers, they were turned aſide like a deceitful bow.)* And no wonder, for though their repentance is ſincere and ſound, yet their graces are but weak, and their mortification imperfect in this life; though by grace they are freed from the curſe of the law, and the dominion and love of every ſin, yet grace doth not free them from the ſeed of *any one* ſin; and therefore it is poſſible for a ſoul to fall again and again into the ſame ſin. If the fire be not wholly put out, who would think it impoſſible that it ſhould catch and burn again.

Remedy II. AGAINST this Device of Satan, ſeriouſly conſider, that God hath no where engaged

* The ſin of back-ſliding is a ſoul-wounding ſin, *I will heal their back-ſliding.* You read of no armour for the back, though you do for the breaſt. When a ſoldier bragged too much of a ſcar in his forehead, Auguſtus Cæſar (in whoſe time Chriſt was born) aſked him, if he did not get it when he looked back as he fled.

gaged himſelf by any particular promiſe, that ſouls converted and united to Chriſt, ſhall not fall again into the ſame ſins after converſion: I cannot find in the whole book of God, where he hath promiſed any ſuch ſtrength or power againſt any particular ſin, as that the ſoul ſhould be for ever (in this life) put out of a poſſibility of falling again into it; and where God hath not a mouth to ſpeak, I muſt not have a heart to believe.* God will graciouſly pardon thoſe ſins to his people, that he will not in this life effectually ſubdue in them. I would go a great way to ſpeak with that man that could ſhew me a promiſe, that when our ſorrow and grief hath been very great, for any ſin, that then God will preſerve us from ever falling into it again. The ſight of ſuch a promiſe would be as life from the dead, to many precious ſouls, who deſire nothing more than to keep cloſe to Chriſt, and fear nothing more than back-ſliding from him.

Remedy III. AGAINST this Device of Satan, ſeriouſly conſider, that the moſt renowned (and now glorified) ſaints, have in the days of their pilgrimage relapſed into one and the ſame ſin.† Lot was twice overcome with wine; John twice worſhipped the angel; Abraham often diſſembled, and laid his wife open to adultery, to ſave his own life, which ſome Heathens would not have

* In ſome caſes the ſaints have found God better than his word; he promiſed the children of Iſrael only the land of Canaan, but beſides that he gave them two other kingdoms which he never promiſed. And to Zachary he promiſed to give him his ſpeech at the birth of the child, but beſides that he gave him the gift of prophecy.

† Sheep may often ſlip into a ſlough, as well as ſwine.

have done. *And it came to paſs when God cauſed me to wander from my father's houſe, that I ſaid unto her, this is thy kindneſs which thou ſhalt ſhew unto me, at every place whither we ſhall come, ſay of me, he is my brother.* Gen. xx. 13. chap. xii. David in his wrath was reſolved (if ever any man was) that he would be the death of Nabal, and all his innocent family, and after this he fell into the foul murder of Uriah.* Though Chriſt told his diſciples, *that his kingdom was not of this world*, yet again, and again, and again, three ſeveral times they would needs be mounted, they would fain be high, great and glorious in this world; their pride and ambition put them (who were but as ſo many beggars) upon ſtriving for pre-eminence and greatneſs in the world, even when their Lord and Maſter had told them three ſeveral times of his ſufferings in the world, and of his ſpeedy departure out of it. Jehoſhaphat, though a godly man, yet *joins affinity with* Ahab; 2 *Chron.* xviii. 1, 2, 3, 30, 31. and though he was ſaved by a miracle, yet ſoon after he falls into the ſame ſin, and *joins himſelf with Ahaziah king of Iſrael, who did very wickedly.* Chap. xx. 25, 36, 37. Sampſon is by the Spirit of the Lord numbered among the faithful worthies, *Heb.* xi. 32. and yet he fell often into one groſs ſin, as is evident. Peter you know relapſed often; and ſo did Jonah: and this came to paſs, that they might ſee their own inability to ſtand againſt, to reſiſt, or overcome any temptation or corruption. And that they might be

* Perhaps the Prodigal ſets out unto us a Chriſtian relapſe; for he was a ſon before, and with his father, and then went away and ſpent all, and yet he was not quite undone, but returned again.

be taken off, from all falſe confidences, and reſt wholly, and only, and always upon God; and alſo for the praiſe and honour of the power, wiſdom, ſkill, mercy and goodneſs of the Phyſician of our ſouls, that can heal, help and cure, when the diſeaſe is moſt dangerous,* even when others are ſaying, *There is no help for him in his God*, and his own heart is failing, and his hopes are dying.

Remedy IV. AGAINST this Device of Satan, conſider, that there are relapſes into enormities, and there are relapſes into infirmities. Now it is not uſual with God to leave his people frequently to relapſe into enormities,† for by his ſpirit and grace, by his ſmiles and frowns, by his word and rod, he doth uſually preſerve his people from frequent relapſes into ſcandalous ſins; yet he leaves his choiceſt ones frequently to relapſe into infirmities, (and of his grace he pardons them in courſe) ſuch as idle words, paſſion, vain thoughts, &c. Though gracious ſouls ſtrive againſt, complain of, and weep over theſe, yet the Lord to keep them humble, leaves them frequently to relapſe into them; and theſe frequent relapſes into infirmities ſhall not be their bane, becauſe they are their burden.

Remedy V. AGAINST this Device of Satan, conſider, that there are voluntary and involuntary relapſes. Involuntary relapſes are, when the reſolution

* The Prodigal ſaw the compaſſion of his father the greater, in receiving him, after he had run away from him.

† Relapſes into enormities are, *(Peccata vulnerantia & divaſtanſtia) wounding and waſting ſins*; therefore the Lord is graciouſly pleaſed to put under his everlaſting arms, and ſtay his choſen ones from frequently falling into them.

ſolution and full bent of the heart is againſt ſin, when the ſoul ſtrives with all it's might againſt it, by ſighs and groans, prayers and tears, and yet out of weakneſs is obliged to fall back, becauſe there is not ſpiritual ſtrength enough to overcome.* Now though theſe involuntary relapſes muſt humble us, yet they ſhould never diſcourage us, for God will freely and readily pardon them of courſe. Voluntary relapſes are, when the ſoul longs and loves *to return to the fleſh-pots of Egypt*: when it is both pleaſure and paſtime to a man to return to his old courſes; ſuch wilfull falls ſhew the man to be blind, hardened, and ripened for ruin, &c.

Remedy VI. AGAINST this Device of Satan, conſider, that there is no ſuch power, or infinite virtue in the greateſt horror, or ſorrow the ſoul can be under for ſin, nor in the ſweeteſt, or choiceſt diſcoveries of God's grace † and love to the ſoul; as for ever to fence and ſecure the ſoul from falling into the ſame ſin. Grace is but a created habit, that may be prevailed againſt by the ſecret, ſubtle, and ſtrong workings of ſin in our hearts: and thoſe diſcoveries that God makes of his love, beauty and glory, to the ſoul, do not always abide in their freſhneſs and power, but by degrees they fade and wear off, and then the

* There is a great difference between a ſheep that by weakneſs falls into the mire, and a ſwine that delights to wallow in it; between a woman that is forced, though ſhe ſtrives and cries out, and an alluring adultreſs.

† Chriſt upbraided his diſciples for their unbelief and hardneſs of heart, who had ſeen his glory, as the glory of the only begotten Son of God, full of grace and truth. *John* i. 4. *Matt.* xvi. 15, 16, 17, 18, 19, 21, 23, 24.

the ſoul may return again to folly, as we ſee in Peter, who after he had had a glorious teſtimony from Chriſt's own mouth of his bleſſedneſs and happineſs, labours to prevent him from going up to Jeruſalem to ſuffer, from mere ſlaviſh fears, that he and his fellows could not be ſecure, if his Maſter ſhould be brought to ſuffer. And again after this, Chriſt had him up into the mount, and there ſhewed him his beauty and glory, to ſtrengthen him againſt the hour of temptation that was coming upon him; and yet ſoon after he had had the honour and happineſs of ſeeing the glory of the Lord, (which moſt of his diſciples had not) he baſely and moſt ſhamefully denies the Lord of glory, thinking by that means to provide for his own ſafety. *Matt.* xxvi. 69. ult. And again, after Chriſt had broke his heart with a look of love for his moſt unlovely dealings, and bade them that were firſt acquainted with his reſurrection, to *go and tell Peter that he was riſen*: I ſay, after all this, ſlaviſh fears prevail upon him, and he baſely diſſembles, and plays the Jew with the Jews, and the Gentile with the Gentiles, to the ſeducing of Barnabas, &c. *Gal.* ii. 11, 12, 13.

Yet by way of caution know, it is very rare that God leaves his beloved ones frequently to relapſe into one and the ſame groſs ſin; for the law of nature is in arms againſt groſs ſins, as well as the law of grace; ſo that a gracious ſoul cannot, dares not, will not frequently return to groſs folly. And God hath made even his deareſt ones ſeverely ſmart for their falls, as may be ſeen by his dealings with Sampſon, Jehoſhaphat and Peter.

ter. Ah Lord! what a hard heart hath that man, who can ſee thee ſtripping and whipping thy deareſt ones for their ſins, and yet make nothing of returning to folly, &c.

The eighth Device that Satan hath to keep ſouls in a ſad, doubting, and queſtioning condition, is,

BY perſuading them that their eſtate is not good, their hearts are not upright, their graces are not ſound, becauſe they are ſo followed, vexed and tormented with temptations. It is his method, firſt to weary and vex the ſoul with temptations, and then he tempts the ſoul to think that it is not beloved, becauſe it is ſo tempted.* And by this ſtratagem he keeps many precious ſouls in a ſad, doubting, and mourning temper many years, as many of the precious ſons of Sion have found by woful experience, &c. — Now the Remedies againſt this Device are theſe:

Remedy

* He may ſo tempt as to make a ſaint weary of his life, *Job* x. 1. *My ſoul is weary of my life.*

Remedy I. AGAINST this Device of Satan, ſolemnly conſider, that thoſe that have been beſt and moſt beloved, have generally been moſt tempted.* Though Satan can never rob a Chriſtian of his crown, yet ſuch is his malice, that he will therefore tempt, that he may ſpoil them of their comforts: ſuch is his enmity to the father, that the nearer and dearer any child is to him, the more will Satan trouble him, and vex him with temptations. Chriſt himſelf was moſt near and moſt dear, moſt innocent and moſt excellent, and yet none ſo much tempted as Chriſt. David was dearly beloved, and yet by Satan tempted to number the people. Job was highly praiſed by God himſelf, and yet much tempted, witneſs thoſe mournful expreſſions that fell from his mouth, when he was wet to the ſkin. Peter was much prized by Chriſt, witneſs that choice teſtimony that Chriſt gave of his faith and happineſs, and his ſhewing him his glory in the mount, and the eye of pity that he caſt upon him after his fearful fall, &c. and yet tempted by Satan. *And the Lord ſaid, Simon, Simon, behold Satan hath deſired to have you, that he may ſift you as wheat; but I have prayed for thee, that thy faith fail thee not, &c.* Luke xxii. 31, 32.

Paul had the honour of being exalted as high as heaven, and of ſeeing that glory that could not be expreſſed; and yet he no ſooner ſtepped out of heaven, but he was buffeted by Satan, *leſt he ſhould be exalted above meaſure*, 2 Cor. xii. 2, 7.

* Pirates do not uſe to ſet upon poor empty veſſels; and beggars need not fear the thief. Thoſe that have moſt of God, and are moſt rich in grace, ſhall be moſt ſet upon by Satan, who is the greateſt and wiſeſt pirate in the world.

If theſe who were ſo really, and ſo eminently beloved of God, if theſe who have lived in heaven, and ſet their feet upon the ſtars, have been tempted, let no ſaints judge themſelves not beloved, becauſe they are tempted. It is as natural for ſaints to be tempted that are dearly beloved, as it is for the ſun to ſhine, or a bird to ſing. The eagle complains not of her wings, nor the peacock of his train, nor the nightingale of her voice, becauſe theſe are natural to them; no more ſhould ſaints of their temptations, becauſe they are natural to them.* Epheſ. v. 12. *For we wreſtle not againſt fleſh and blood, but againſt principalities, againſt powers, againſt the rulers of the darkneſs of this world, againſt ſpiritual wickedneſs in high places.*

Remedy II. AGAINST this Device of Satan, conſider, that all the temptations that befal the ſaints, ſhall be ſanctified to them by a hand of love. Ah! the choice experiences that the ſaints attain to of the wiſdom of God directing, (ſo to handle their ſpiritual weapons, their graces, as not only to reſiſt, but to overcome) of the mercy and goodneſs of the Lord pardoning and ſuccouring of them. And therefore ſaith Paul, *I received the meſſenger of Satan for to buffet me, leſt I ſhould be exalted, leſt I ſhould be exalted above meaſure.* 2 Cor. xii. 7. Twice in that verſe he begins with it, and ends with it. If he had not been buffetted, who knows how his heart would have ſwelled?

* Temptations may be more properly called *accidental*, than *natural*. They proceed from the implacable enmity of *Satan* without, working upon our corrupt part within.—The reaſon why the *Author* ſtiles them *natural*, is becauſe they are common to ALL ſaints; none are exempt from them. D.

ſwelled? He might have been carried higher in conceit, than before he was in his ecſtacy. Temptation is God's ſchool, wherein he gives his people the ſweeteſt and cleareſt diſcoveries of his love; a ſchool wherein God teaches his people to be more frequent and fervent in duty.* When Paul was buffeted, then he prayed thrice, i. e. frequently and fervently. A ſchool wherein God teaches his people to be more tender, meek, and compaſſionate to other poor tempted ſouls, than ever; to ſee a greater evil in ſin, a greater emptineſs in the creature, and a greater need of Chriſt and free grace than ever; and to know that all temptations are but his goldſmiths, by which he will try and refine, and make them more bright. The iſſue of all temptations ſhall be to the good of the ſaints, as you may ſee by the temptations that Adam and Eve, Chriſt and David, Job, Peter and Paul, met with. Thoſe hands of power and love, that bring light out of darkneſs, good out of evil, ſweet out of bitter, life out of death, comfort out of ſorrow, will bring great good to his people, out of all the temptations that come upon them.

Remedy III. AGAINST this Device of Satan; wiſely conſider, that no temptations injure the ſaints, ſo long as they are reſiſted by them, and prove the greateſt afflictions that can befal them. It is not Satan's tempting, but your aſſenting; not his enticing, but your yielding, that makes temptations hurtful to your ſouls. If the ſoul, when it is tempted, reſiſts the temptation, and

* Luther ſaid, there were three things that made a preacher, MEDITATION, PRAYER, and TEMPTATION.

ſaith with Chriſt, *Get thee behind me Satan*; and with that young convert, *I am not the man that I was*; or as Luther counſels all men to anſwer all temptations, with theſe words, *(Chriſtianus ſum)* I AM A CHRISTIAN. If a man's temptations be his greateſt affliction, then is the temptation no ſin upon his ſoul, though it be a trouble upon his mind. When a ſoul can look the Lord in the face, and ſay, Ah, Lord! I have many outward troubles upon me, I have loſt many great and deſirable mercies, and yet thou that knoweſt the heart, knoweſt that all my croſſes and loſſes do not make ſuch wounds in my ſoul, nor fetch ſo many ſighs from my heart, and tears from my eyes, as thoſe temptations do, which Satan follows my ſoul with. When it is thus with the ſoul, then temptations are only the ſoul's trouble, they are not it's ſin.

Satan is a malicious enemy;* as his names are, ſo is he; his names are all names of enmity; the *accuſer*, the *tempter*, the *deſtroyer*, the *devourer*, the *envious man*; and he ſhews this malice and envy of his, ſometimes by tempting men to ſuch ſins as are quite contrary to the temperature of their bodies, as he did Veſpaſian and Julian, men of ſweet and excellent natures, to be moſt bloody murderers. And ſometimes by tempting men to ſuch ſins as ſhall bring them neither honour nor profit, &c. *Fall down and worſhip me*, to blaſphemy and atheiſm, uncleanneſs, &c. the thoughts and firſt

* Sometimes he ſhews his malice by letting thoſe things abide by the ſoul, as may moſt vex and plague it; as Gregory obſerves on his leaving of Job's wife, which was not out of his forgetfulneſs, careleſsneſs, or any love or pity to Job, but to vex and torment him, and to induce him to blaſpheme God, deſpair and die, &c.

firſt motions whereof, cauſe the heart and fleſh to tremble. Now if the ſoul reſiſts, complains of, and groans and mourns under theſe, and looks up to the Lord Jeſus to be delivered, then ſhall they not be put down to the ſoul's account, but to Satan's, who ſhall be ſo much the more tormented, by how much the more the ſaints have been by him maliciouſly tempted, &c.

Make preſent and peremptory reſiſtance againſt Satan's temptations; bid defiance to the temptation at firſt ſight. It is ſafe to reſiſt, it is dangerous to diſpute. Eve loſt herſelf, and her poſterity, by falling into liſts of diſpute, when ſhe ſhould have reſiſted and ſtood upon terms of defiance with Satan. He that would ſtand in the hour of temptation, muſt plead as Chriſt did, *It is written.** Satan is bold and impudent, and if you are not peremptory in your reſiſtance, he will give you freſh onſets. It is your greateſt honour, and your higheſt wiſdom, peremptorily to withſtand the beginnings of a temptation, for an after-remedy comes often too late.

Miſtreſs Catharine Bretterge, once after a great conflict with Satan, ſaid, *Reaſon not with me, I am but a weak woman, if thou haſt any thing to ſay, ſay it to my Chriſt, he is my advocate, my ſtrength, and my Redeemer, and he ſhall plead for me!*

Men muſt not ſeek to reſiſt Satan's craft by their own wit, *(Sed per apertum martem)* BUT BY OPEN DEFIANCE. He ſhoots with Satan in his own bow, who thinks by diſputing and reaſoning to put him

* When Conſtantine the emperor was told that there was no means to cure his leproſy, but by bathing his body in the blood of infants, he preſently anſwered, *(Malo ſemper ægrotare quam tali remedio convaleſcere) I had rather not be cured, than uſe ſuch a remedy.*

off. As ſoon as a temptation ſhews its face, ſay to it, as Ephraim to his idols, *Get you hence, what have I any more to do with you?* Hoſ. xiv. Oh! ſay to it, as David ſaid to the ſons of Zeruiah, *What have I to do with you?* 2 Sam. xvi. 10. You will be too hard for me. He that ſhall thus reſiſt temptations, ſhall never be overcome by them, &c.

Make ſtrong and conſtant reſiſtance againſt Satan's temptations, by arguments drawn from the honour and love of God, your union and communion with God; and from the kindneſs, blood, and death of Chriſt,* the interceſſion and glory of Chriſt; and from the voice, the counſel, the comforts, the preſence, the ſeal, the whiſperings, the commands, the aſſiſtance, and the witneſs of the Spirit; and from the glory of heaven, the excellency of grace, the beauty of holineſs, the worth of the ſoul, and the vileneſs, bitterneſs, and evil of ſin, the leaſt ſin being a greater evil, than the greateſt temptation in the world.

And look that you make conſtant reſiſtance, as well as ſtrong reſiſtance; be conſtant in arms. Satan will come on with new temptations, when old ones are too weak; in a calm, prepare for a ſtorm. The tempter is reſtleſs, impudent, and ſubtle,† he will ſuit his temptations to your conſtitutions and inclinations. Satan loves to ſail with

* I have read of one, who being tempted with offers of money to deſert Chriſt, gave this excellent anſwer, "Let not any man think, that he will embrace other men's goods to forſake Chriſt, who hath forſaken his own proper goods to follow him."

† Luke xiv. 4. *And when the devil had ended all the temptation, he departed from him for a ſeaſon.* Chriſt had no reſt until he was exactly tried with all kinds of temptations. Cal.

with the wind; if your knowledge be weak, he will tempt you to error; if tender, to ſcrupuloſity, and too much preciſeneſs, as to do nothing but hear, pray, read, &c. If your conſciences be wide and large, he will tempt you to carnal ſecurity; if you are bold ſpirited, he will tempt you to preſumption; if timorous, to deſperation; if flexible, to inconſtancy; if proud and ſtiff, to groſs folly: therefore ſtill look for freſh aſſaults, make one victory a ſtep to another. When you have overcome a temptation, take heed of unbending your bow, but look well to it, that your bow be always bent, and that it remain in ſtrength. When you have overcome one temptation, you muſt be ready to enter the liſt with another. As diſtruſt (in ſome ſenſe) is the mother of ſafety, ſo ſecurity is the gate of danger. A man had need to fear that moſt of all, which he fears not at all. If Satan be always roaring, we ſhould be always watching and reſiſting him. And certainly, he that makes ſtrong and conſtant reſiſtance againſt Satan's temptations, ſhall in the end get above them, and for the preſent is ſecure enough from being ruined by them, &c.

For a cloſe of this head, remember, that it is dangerous to yield to the leaſt ſin, to be rid of the greateſt temptation. To take this courſe, is as if a man ſhould think to waſh himſelf clean in ink, or as if he ſhould exchange a light croſs made of paper, for an iron croſs, which is heavy, toilſome, and bloody.* The leaſt ſin ſet home

* He that will yield to ſin, to be rid of temptation, will be ſo much the more tempted, and the leſs able to withſtand temptations.

upon the conſcience, will more wound, grieve, and oppreſs the ſoul, than all the temptations in the world can; therefore never yield to the leaſt ſin, to be rid of the greateſt temptation. Sidonius Apollinaris relateth, how a certain man named Maximus, arriving at the top of honour, by indirect means, was the firſt day very much wearied, and fetching a deep ſigh, ſaid, *Oh, Damocles! how happy do I eſteem thee, for having been a king but the ſpace of a dinner? I have been one a whole day, and can bear it no longer.* I will leave you to make the application.

CHAP. XVIII.

THE FOURTH THING TO BE SHEWED, IS,

The ſeveral ways and Devices that Satan hath to deſtroy and enſnare all ſorts, and ranks of men in the world.

I SHALL begin with the honourable and great, and ſhew you the Devices that Satan hath to deſtroy them. I will only inſtance in thoſe that are moſt conſiderable.

His

His firſt Device to deſtroy the great and honourable of the earth, is,

BY inducing them to make it their buſineſs to ſeek themſelves, how to exalt and raiſe themſelves,* to enrich and ſecure themſelves, &c. as you may ſee in Pharaoh, Ahab, Rehoboam, Jeroboam, Abſalom, Joab, Haman, &c. But were the ſcriptures ſilent, our own experiences abundantly evidence this way and method of Satan to deſtroy the great and honourable, and bury their names in the duſt, and their ſouls in hell, by employing them wholly, only, and in all things to mind themſelves; and by keeping their minds perpetually in the purſuit of ſomething to pleaſe and gratify themſelves. *All* (ſaith the Apoſtle) *mind themſelves.* Phil. ii. 21. All comparatively, in reſpect of the fewneſs of others, who let fall their private intereſts, and ſelf-re-

* Self-ſeeking, like the deluge, overthrows the whole world.

ſpect for the glory of God, and the public good, &c.—Now the Remedies againſt this Device are theſe:

Remedy I. AGAINST this Device of Satan, ſolemnly conſider, that ſelf-ſeeking is a ſin that will lead men into many ſins, not only ſuch as are againſt the law of God, and the rules of the goſpel, but which are alſo againſt the very laws of nature, ſo much darkened by the fall of man.* It led the Phariſees to oppoſe Chriſt in his doctrine; Judas to betray his Maſter for reward; and Pilate to condemn the bleſſed Jeſus, though he found him innocent, to keep favour with his wicked adverſaries. It put Gehazi upon lying, and Balaam upon curſing, and Saul and Abſalom upon plotting David's ruin. It led Pharaoh to purſue Iſrael, and Haman upon contriving ways to deſtroy thoſe Jews, that God purpoſed to ſave by his own mighty arm. It induces men to uſe wicked ballances, and the bag of deceitful weights;† and leads them into ways of oppreſſion and cruelty, ſuch as, *ſelling the righteous for ſilver, and the poor for a pair of ſhoes, &c.* Amos ii. 6. I know not any ſin in the world, but what this ſin of ſelf-ſeeking will ſet men upon, though it be to their eternal loſs.

Remedy II. AGAINST this Device of Satan, ſeriouſly conſider, that ſelf-ſeeking doth exceedingly abaſe a man; it ſtrips him of all his royalty and

* Self-love is the root of the hatred of others, 2 *Tim.* iii. 2. Firſt, lovers of themſelves, and then fierce, &c.

† The Naturaliſts obſerve, that thoſe beaſts which are moſt cruel to the young of others, are moſt loving to their own.

and glory: of a lord, it makes him become a ſervant to the creature, and often to the worſt of creatures; yea, a ſlave to ſlaves, as you may ſee in Judas, Demas, Balaam, and the Scribes and Phariſees.* Self-ſeekers bow down to creatures, as Gideon's many thouſands bowed down to the waters: ſelf-ſeeking will lead a man to ſay any thing, to do any thing, and be any thing, to pleaſe the luſts of others, and to take advantages upon them. Self-ſeeking transforms a man into all ſhapes and forms; now it makes a man appear as an angel of light, anon as an angel of darkneſs;† now ſelf-ſeekers are ſeemingly for God, anon they are openly againſt him; now you ſhall have them crying *Hoſanna in the higheſt*, and preſently *Crucify him, crucify him*; now you ſhall have them build with the ſaints, and when opportunity ſerves beſt, plotting their overthrow, as thoſe ſelf-ſeekers did in Ezra and Nehemiah's time. Self-ſeekers are the meaneſt of all perſons; there is no ſervice ſo baſe, ſo poor, ſo low, but they will ſtoop to it. They can look neither above, nor beyond their own luſts, and the enjoyment of the creature; theſe are the prime and ultimate objects of their intentions. *Rom.* i. 25.

It is ſaid of Tiberius, *That whilſt Auguſtus ruled, he was no way tainted in his reputation; and that while Druſus and Germanicus were alive, he feigned thoſe virtues which he had not, to maintain a*

* A ſelf-ſeeker is a Cato without, but a Nero within. Domitian would ſeem to love them beſt, whom he willed leaſt ſhould live, and that is the very temper of ſelf ſeekers.

† It was death in Moſes' rites to counterfeit that ceremonial and figurative ointment, *Exod.* xxx. what ſhall it then be to counterfeit the ſpirit of life and holineſs?

good opinion of himſelf in the hearts of the people; but after he had got himſelf beyond the reach of control, there was no fact in which he was not faulty, no crime to which he was not acceſſary. My prayer ſhall be, that the ſpirit of Tiberius may not be found in any of our rulers, leſt it prove their ruin, as it did his; and that where-ever it is, it may be detected, loathed, and ejected, that ſo neither the ſtate, nor ſouls may be ruined by it, &c.

Remedy III. AGAINST this Device of Satan, ſolemnly dwell upon thoſe dreadful curſes and woes that are denounced from heaven againſt ſelf-ſeekers. *Wo! unto them that join houſe to houſe, that lay field to field, till there be no place, that they may be placed alone in the midſt of the earth.* Iſa. v. 8. So Habakkuk, *Wo! to him that increaſeth that which is not his, and to him that ladeth himſelf with thick clay.** *Wo! to him that coveteth an evil covetouſneſs to his houſe, that he may ſet his neſt on high, that he may be delivered from the power of evil. Thou haſt conſulted ſhame to thy houſe by cutting off many people, and haſt ſinned againſt thy ſoul. For the ſtone ſhall cry out of the wall, and the beam out of the timber ſhall anſwer it. Wo! to him that buildeth a town with blood, and eſtabliſheth a city by iniquity.* Hab. vi. 9, 10, 11, 12. The materials of the houſe built up by oppreſſion, ſhall come as joint witneſſes. The ſtones of the wall ſhall cry, *Lord,*

* Craſſus, a very rich Roman, and a very great ſelf-ſeeker, for greedy deſire of gold managed war againſt the Parthians, by whom both he and 30,000 Romans were ſlain: and becauſe the barbarians conjectured that he made this aſſault upon them for their gold, therefore they melted gold, and poured it into his dead body, ſaying, *(Satura te auro) ſatisfy thyſelf with gold.*

Lord, we were built up by blood and violence, and the beam ſhall anſwer, True Lord, even ſo it is; the ſtones ſhall cry, Vengeance Lord upon theſe ſelf-ſeekers, and the beam ſhall anſwer, Wo! to him, becauſe he built his houſe with blood.* *Wo! unto them that decree unrighteous decrees, and that write grievouſneſs which they have preſcribed. To turn aſide the needy from judgment, and to take away the right from the poor of my people; that widows may be their prey, and that they may rob the fatherleſs. Wo! unto them that are at eaſe in Zion, and truſt in the mountain of Samaria, which are named chief of the nations, to whom the houſe of Iſrael came. That put far away the evil day, and cauſe the ſeat of violence to come near. That lie upon beds of ivory, and ſtretch themſelves upon their couches, and eat the lambs out of the flock, and the calves out of the midſt of the ſtall. That drink wine in bowls, and anoint themſelves with the chief ointments; but they are not grieved for the afflictions of Joſeph. Wo! to them that deviſe iniquity, and work evil upon their beds: when the morning is light, they practiſe it, becauſe it is in the power of their hand. And they covet fields, and take them by violence, and houſes, and take them away. So they oppreſs a man and his houſe, even a man and his heritage.*†

By theſe ſcriptures you ſee, that ſelf-ſeekers labour like a woman in travail, but their birth proves their death; their pleaſure, their pain; their comforts, their torment; their glory, their ſhame; their exaltaion, their deſolation. Loſs, diſgrace,

* Tacitus the Roman emperor's word was, *(Sibi bonus aliis malus)* he that is ſo much for himſelf, fails to be good to others.

† *Iſa.* xv. 1, 2. *Amos* vi. 1. *Mic.* ii. 1, 2.

diſgrace, trouble and ſhame, vexation and confuſion, will be the certain portion of ſelf-ſeekers.

When the Tartarians had taken in battle the Duke of Muſcovy, they made a cup of his ſkull, with this inſcription, ALL COVET, ALL LOSE.

Remedy IV. AGAINST this Device of Satan, ſolemnly conſider, that ſelf-ſeekers are ſelf-loſers, and ſelf-deſtroyers. Abſalom and Judas ſeek themſelves, and hang themſelves. Saul ſeeks himſelf, and kills himſelf. Ahab ſeeks himſelf, and loſes himſelf, his crown and kingdom. Pharoah ſeeks himſelf, and himſelf and his mighty army are overthrown in the Red-ſea. Cain ſought himſelf, and ſlew two at once, his brother, and his own ſoul. Gehazi ſought change of raiment, but God changed his raiment into a leprous ſkin. Haman ſought himſelf, and loſt himſelf. The princes and the preſidents ſought themſelves, (in the ruin of Daniel) but ruined themſelves, their wives and children. That which ſelf-ſeekers think ſhould be a ſtaff to ſupport them, becomes (by the hand of juſtice) an iron rod to break them;* that which they would have as ſprings to refreſh them, proves a gulph to ſwallow them up. The croſſes of ſelf-ſeekers will always exceed their mercies; their pain, their pleaſure; their torments, their comforts: every ſelf-ſeeker is a ſelf-tormentor, a ſelf-deſtroyer; he carries a hell, and an executioner in his own boſom, &c.

Remedy

* Adam ſeeks himſelf, and loſes himſelf, Paradiſe, and that bleſſed image that God had ſtamped upon him. Lot ſeeks himſelf, Gen. xiii. 10, 11. and loſes himſelf and his goods. Peter ſeeks to ſave himſelf, and miſerably loſes himſelf. Hezekiah, in the buſineſs of the ambaſſadors, ſeeks himſelf, and had loſt himſelf and his life too, had not God ſaved him by a miracle.

Remedy V. AGAINST this Device of Satan, dwell much upon the famous examples of thoſe worthy ſaints that have denied themſelves, and preferred the public good before their own particular advantage: * as Moſes, *And the Lord ſaid unto Moſes, let me alone that I may deſtroy them, and blot out their name from under heaven, and I will make of thee a nation mightier and greater than they.* Oh! but this offer would not take with Moſes, he being a man of a brave public ſpirit, his deſires and prayers were fervent, that the people might be ſpared and pardoned; ſaith he, *Pardon I beſeech thee the iniquity of this people, according unto the greatneſs of thy mercy, and as thou haſt forgiven this people from Egypt even until now. And the Lord ſaid, I have pardoned according to thy word.* Ah! ſhould God make ſuch an offer to many who call themſelves Moſes, and are called ſo by others, I am afraid they would prefer their own advantage above the public good; † they would not care what become of the people, ſo they and theirs might be made great and ſplendid in the world; and a Babel might be built for them, though it was upon the aſhes and ruin of the people. Baſer ſpirits than theſe are not in hell, no, not in hell; and I am ſure there are none ſuch in heaven. Such men's hearts and principles muſt be changed, or they are undone for ever. Nehemiah was a choice ſoul, a man of a brave public ſpirit, who ſpent his time, ſtrength, and

* It is good to be of his opinion and mind, who was rather willing to beautify Italy, than his own houſe.

† The ancients were wont to place the ſtatues of their princes by their fountains, intimating they were (or at leaſt ſhould be) fountains of the public good.

and his eſtate, for the good and eaſe of his people.* *Moreover* (ſaith he) *from the time that I was appointed to be their governor in the land of Judah, from the twentieth year, even unto the two and thirtieth year of Artaxerxes the king, that is, twelve years, I and my brethren have not eaten the bread of the governor. Yea, alſo I continued in the work of this wall, and all my ſervants were gathered hither unto the work. Moreover, there were at my table an hundred and fifty of the Jews and rulers, beſides thoſe that came unto us from among the Heathen that are about us. Now that which was prepared for me daily, was one ox, and ſix choice ſheep, alſo fowls were prepared for me, and once in ten days ſtore of all ſorts of wine: yet for all this required I not the bread of the governor, becauſe the bondage was heavy upon the people. Think upon me, O my God, for good, according to all that I have done for this people.* And Daniel alſo was a man of a brave public ſpirit; *Then the preſidents and princes ſought to find occaſion againſt Daniel concerning the kingdom, but they could find no occaſion, or fault, foraſmuch as he was faithful; neither was there any error or fault found in him. Then ſaid theſe men, we ſhall not find any occaſion againſt this Daniel, except we find it againſt him, concerning the law of his God.*

Chriſt had a public ſpirit, he laid out himſelf, and laid down himſelf, for a public good. Oh! never

* A certain great emperor coming into Egypt, to ſhew the zeal he had for the public good, ſaid to the Egyptians, Draw from me as from your river Nilus. The counſellor ſaith, a ſtateſman ſhould be thus tripartited: his will to God, his love to his maſter, his heart to his country, his ſecret to his friend, and his time to buſineſs.

never leave looking and meditating upon theſe precious and ſweet examples,* till your ſouls are quickened and raiſed up, to act for general good, more than for your own particular advantage. Many Heathens have been excellent at this.

Microbius writes of Auguſtus Cæſar, (in whoſe time Chriſt was born) that he carried ſuch an entire and fatherly affection to the commonwealth, that he called it *(filiam ſuam)* HIS OWN DAUGHTER; and therefore refuſed to be called *(Dominus)* THE LORD OR MASTER OF HIS COUNTRY, and would only be called *(Pater patriæ)* FATHER OF HIS COUNTRY, becauſe he governed it not by fear, *(Per timorem ſed per amorem) but by love*; the ſenate and people of Rome jointly ſaluting him by the name of *(Pater patriæ)* FATHER OF HIS COUNTRY. The people very much lamented his death, uſing this ſpeech, *Would he had never been born, or never died.*

So Marcus Regulus, to ſave his country from ruin, expoſed himſelf to the greateſt ſufferings which the malice and rage of his enemies could inflict.

So Titus and Ariſtides, and many others, have been famous for preferring the public good above their own advantage. My prayer is, and ſhall be, that all our rulers may be ſo inſpired of God, that they may be willing to be any thing or nothing, to deny, and trample ſinful ſelf under foot, for the honour of God, and the public good; that neither ſaints nor Heathens may be witneſſes againſt them in that day wherein the hearts

* Solomon's tribunal was underpropt with lions, to ſhew what ſpirit and metal a magiſtrate ſhould be made of.

hearts and practices of all the rulers of the world ſhall be laid open, before him who ſhall judge the world in righteouſneſs and truth.

Remedy VI. AGAINST this Device of Satan, ſeriouſly conſider, that ſelf is a great hinderance to divine things, therefore the Prophets and Apoſtles were uſually carried out of themſelves, when they had the cleareſt and moſt glorious viſions. Self-ſeeking ſo blinds the ſoul, that it can neither ſee beauty in Chriſt, nor excellency in holineſs; it diſtempers the palate, that a man cannot taſte ſweetneſs in the word and ways of God, nor in the ſociety of his people; it ſhuts the hand againſt all the ſoul-enriching gifts of Chriſt, it hardens the heart againſt all his knocks and entreaties: it makes the ſoul as an empty vine, and as a barren wilderneſs. *Iſrael is an empty vine, he bringeth forth fruit to himſelf.* Hoſea x. 1. There is nothing that ſhows a man to be more empty and void of God, Chriſt, and grace, than ſelf-ſeeking.* The *Phariſees* were great ſelf-ſeekers, and great undervaluers of Chriſt, his word and Spirit. There is not a greater hinderance to all the duties of piety, than ſelf-ſeeking: Oh! this is it that keeps many a ſoul from looking after God, and the precious things of eternity; they cannot wait upon, nor act for God, nor abide in thoſe ways wherein they might meet with him, by reaſon of ſelf. Self-ſeeking is that which puts many a man upon neglecting the things of his peace. Self-ſeekers will neither go into

* Self-ſeekers, with Eſau, prefer a meſs of pottage above their birth-right; and with the men of Shechem, eſteem the bramble above the vine, the olive, and the fig-tree, yea, empty things above a full Chriſt, and baſe things above a glorious Chriſt.

into heaven themſelves, nor ſuffer others to enter, who are ready to take the kingdom by violence, as we may ſee in the Scribes and Phariſees. Oh! but a gracious ſpirit is led quite in different ways; as you may ſee in that ſweet ſcripture, *Cant.* vii. 13. *At our gates are all manner of pleaſant fruit, new and old, which I have laid up for thee, O beloved!* All the church hath, and is, is only for him; let others bear fruit to themſelves, and lay up for themſelves, gracious ſpirits will hide and lay up for Chriſt. All the divine endeavours and productions of ſaints, fall into God's boſom, and empty themſelves into his lap.* As Chriſt lays up his merits, his graces, his comforts, and his crown for them; ſo they lay up all their fruits, their loves, their graces, their experiences, and their ſervices, only for him who is the ſoul of their comforts, and the crown and ſummit of all their royalty and glory, &c.

The ſecond Device that Satan hath to enſnare and deſtroy the great and honourable of the earth, is,

BY engaging them againſt the people of the moſt High, who are his jewels, his pleaſant portion, the delight of his

* The ſaints motto is, *Propter te, Domine, propter te!* For thee, O Lord, for thee! Or, *Non nobis Domine!* Not unto us, O Lord, not unto us!

his eye, and the joy of his heart. Thus he drew Pharoah to engage againſt the children of Iſrael, and that was his overthrow. He engaged Haman againſt the Jews, and ſo brought him to hang upon the GALLOWS he had made for Mordecai. So he engaged thoſe princes and preſidents againſt Daniel, which was the utter ruin of them and their relations. So in *Rev.* xx. 7, 8, 9. *And when the thouſand years are expired, Satan ſhall be looſed out of his priſon. And he ſhall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: whoſe number is as the ſand of the ſea. And they went up upon the breadth of the earth, and compaſſed the camp of the ſaints about, and the beloved city: and fire came down from God out of heaven, and conſumed them.*—Now the Remedies againſt this Device are theſe:

Remedy I. AGAINST this Device of Satan, conſider, that none have engaged againſt the ſaints, but have been ruined by the God of ſaints. Divine juſtice hath been too many for all that have

have oppoſed and engaged againſt the ſaints,* as is evident in Saul, Pharaoh, Haman, &c. *He reproved kings for their ſa es, ſaying, Touch not mine anointed, and do my prophets no harm.* When men of a Balaam's ſpirit and principles have engaged againſt the ſaints, the angel of the Lord hath met them in the way to their deſtruction. What a harveſt hath hell had in our days, of thoſe who have engaged againſt the Lamb, and thoſe that are called choſen and faithful? How hath Divine juſtice poured out their blood, as water upon the ground? How hath he laid their honour and glory in the duſt, who in the pride and madneſs of their hearts, have ſaid even as Pharaoh? *We will purſue, we will overtake, we will divide the ſpoil, our luſts ſhall be ſatisfied upon them. We will draw our ſword, our hand ſhall deſtroy them. In the things wherein they have ſpoken and done proudly, juſtice hath been above them.* Hiſtory abounds in nothing more than in inſtances of this kind,† &c.

Remedy

* As they ſaid once of the Grecians in the epigram, whom they thought invulnerable, "We ſhoot at them, but they fall not down; we wound them, and not kill them, &c. *Tanto plus gloriæ referemus, quoniam eo plures ſuperabimus. The number of oppoſers makes the Chriſtian's conqueſt the more illuſtrious,* ſaid Pedarelus in Erasmus.

† There is no meddling with the church of God and eſcaping with impunity. JEHOVAH keeps a conſtant watch over his people, and will ſooner or later revenge their quarrel. It is true, he frequently puts the power in the hands of thoſe who know him not, and have no regard for his ſaints; but this power ſhould be exerciſed in their protection and defence, and not for the purpoſes of injuring and deſtroying them. It is very ſeldom that any are eminent for perſecution, but their puniſhment is ſo notorious, that all muſt acknowledge the hand of Divine vengeance to be in it. Witneſs Pharaoh's deſtruction in the Red ſea; and the heavy judgment that fell upon that blood-hound, Stephen Gardiner, biſhop of Winchester,

Remedy II. AGAINST this Device of Satan, dwell ſome time every morning upon theſe following ſcriptures, wherein God hath engaged himſelf to ſtand by his people, and make them victorious over the greateſt and wiſeſt of their enemies.* *Aſſociate yourſelves* (ſaith the Lord by the Prophet) *O ye people, and ye ſhall be broken in pieces, and give ear, all ye of far countries: gird yourſelves, and ye ſhall be broken in pieces. Take counſel together, and it ſhall come to nought. Speak the word, and it ſhall not ſtand, for God is with us.* Iſa. viii. 9, 10. *Fear not thou worm Jacob, and ye men of Iſrael; I will help thee, ſaith the Lord, and thy Redeemer, the holy One of Iſrael. Behold, I will make thee a new ſharp threſhing inſtrument, having teeth, thou ſhalt threſh the mountains, and beat them ſmall, and ſhalt make the hills as chaff. Thou ſhalt fan them, and the wind ſhall carry them away, and the whirlwind ſhall ſcatter them, and thou ſhalt rejoice in the Lord, and ſhalt glory in the holy One of Iſrael.* Iſa. xli. 14,—16. *No weapon that is formed againſt thee ſhall proſper, and every tongue that*

cheſter, who could not, on the day biſhops Latimer and Ridley were burnt at Oxford, ſit down to dinner till he heard fire was ſet to them. Set down to dinner he did, but the hand of vengeance was ſoon viſibly laid on him, for he was preſently taken from the table to his bed, where languiſhing fifteen days a moſt dreadful ſpectacle he died! And that matchleſs tyrant for cruelty, Bonner, biſhop of London, who had made priſoners of, and cauſed ſo many to be put to death, for loving the Lord Jeſus Chriſt in ſincerity; was himſelf at laſt made priſoner in the Marſhalſea, where he died in great poverty and miſery; and as I have been told, his body was buried under the priſon-wall, none lamenting him. The judgment threatened Jehoiakim, king of Judah, was fulfilled in him: there was none to lament him, to ſay, Ah! brother, or ah! ſiſter; but he was buried with the burial of an aſs. *Jer.* xxii. 19, 20. D.

* *Occidi poterant ſed vinci non poterant. They may be killed, but they cannot be conquered,* ſaid Cyprian of the Chriſtians in his time.

that ſhall riſe againſt thee in judgment thou ſhalt condemn. This is the heritage of the ſervants of the Lord, and their righteouſneſs is of me, ſaith the Lord. Iſa. liv. 17. *Now alſo many nations are gathered together againſt thee, that ſay, let her be defiled, and let our eye look upon Zion. But they know not the thoughts of the Lord, neither underſtand they his counſel; for he ſhall gather them as ſheaves into the floor. Ariſe and threſh, O daughter of Zion, I will make thy horn iron, and I will make thy hoof braſs, and thou ſhalt beat in pieces many people, and I will conſecrate their gain unto the Lord, and their ſubſtance unto the Lord of the whole earth.* Mic. iv. 11,—13. *Behold, I will make Jeruſalem a cup of trembling unto all the people round about, when they ſhall be in the ſiege both againſt Judah and againſt Jeruſalem. And in that day will I make Jeruſalem a burdenſome ſtone for all people, all that burden themſelves with it ſhall be cut in pieces; though all the people of the earth be gathered together againſt it.* Zech. xii. 2, 3.

Remedy III. AGAINST this Device of Satan, conſider, that you cannot engage againſt the ſaints, but you muſt engage againſt God, by reaſon of that near and bleſſed union that is between God and them. You cannot fight againſt the ſaints, but you will be found at the cloſe of the account to have fought againſt God himſelf: and what greater madneſs, than for weakneſs itſelf to fight againſt omnipotent ſtrength? The near union that is between the Lord and believers, is ſet forth by the union that ſubſiſts between huſband and wife.* *(They two ſhall be one fleſh.*

This

* The ſoul's happineſs conſiſts not in any thing, but in it's union with

This is a great myſtery, but I ſpeak concerning Chriſt and the church.) We are members of his body, of his fleſh, and of his bones, ſaith the Apoſtle. It is ſet forth by the union that is between the head and the members, which make up one body; and by the union there is between the graft and the ſtock, which are made one by inciſion. The union between the Lord and his people is ſo near, that you cannot ſtrike a believer, but the Lord is ſenſible of it, and takes it as done to himſelf. *Saul, Saul, why perſecuteſt thou me?* Acts ix. 4. *And in all their afflictions he was afflicted,* &c. Iſa. lxiii. 9. Ah ſouls! who ever engaged againſt God, and proſpered? Who ever took up the ſword againſt him, but periſhed by it? God can ſpeak or nod you to hell in a moment; it will be your greateſt wiſdom to lay down your weapons at his feet, and to *kiſs the ſon leſt he be angry, and you periſh from the way.* Pſal. ii. 12.

Remedy IV. AGAINST this Device of Satan, again conſider, that you are much indebted to the ſaints (as inſtruments) for the mercies you now enjoy, and for preventing many judgments that otherwiſe might have been your ruin before now.* Where it not for the ſake of the ſaints, God would quickly make the heavens as braſs, and the earth as iron; he would quickly ſtrip thee of thy robes of glory, and ſet thee upon the dunghill with Job. They are the pillars that bear up the world, and keep it from falling about thy ears, and prevent the iron rod from breaking thy

with God; and it's miſery lies not ſo much in any thing, as in it's diſ-union from God.

* *Hic homo potuit apud Deum quod volvit,* ſaid one concerning Luther. *He could have what he would of* God.

thy bones. *Therefore he ſaid that he would deſtroy them, had not Moſes his choſen ſtood before him in the breach, to turn away his wrath, leſt he ſhould deſtroy them.* Pſal. cvi. 23.

Had not the ſaints many a time caſt themſelves into the breach* between God and you, you had been cut off from the land of the living, and received your portion with thoſe, whoſe names are periſhing in the duſt. Many nations, cities, and families, are ſurrounded with bleſſings for the Joſephs' ſakes that live therein; and are preſerved from many calamities for the Moſes's, the Daniels, the Noahs, and the Jobs ſakes who dwell among them. That is a ſweet word, *Prov.* x. 25. *As the whirlwind paſſeth, ſo is the wicked no more: but the righteous is an everlaſting foundation*; or, *is the foundation of the world.* The righteous are the foundation of the world, which but for their ſakes would ſoon totter and fall to ruin. So the Pſalmiſt, *Pſal.* lxxv. 3. *The earth and all the inhabitants thereof are diſſolved, I bear up the pillars of it. Selah.*

The emperor Marcus Antonius being in Almany with his army, was incloſed in a dry country by the enemy, who ſtopped all the paſſages, ſo that he and his army were like to periſh for want of water; the emperor's lieutenant ſeeing him ſo diſtreſſed, told him, that he had heard that the Chriſtians could obtain any thing of their God by their prayers; whereupon the emperor having a legion of Chriſtians in his army, de-

 ſired

* Prayer is *(Porta cœli clavis paradiſi) the gate of heaven, a key to let us into Paradiſe.* When the danger is over, the ſaint is forgotten; is a French proverb, and is what many ſaints in England have found true by experience.

ſired them to pray to their God, for his and the army's delivery out of that danger; which they preſently did, and quickly a great thunder fell among the enemies, and abundance of water upon the Romans, whereby their thirſt was quenched, and the enemy overthrown without any battle. I ſhall cloſe up this laſt Remedy, with thoſe ſweet words of the Pſalmiſt; *In Judah is God known, his name is great in Iſrael: in Salem alſo is his tabernacle, and his dwelling place in Sion. There brake he the arrows of the bow, the ſhield, and the ſword, and the battle. Selah.* Pſal. lxxvi. 1,—3.

Secondly, *Satan hath his Devices to enſnare and deſtroy the learned and the wiſe, and that ſometimes*

BY ſetting them to pride themſelves in their learning and abilities; * ſometimes by inducing them to reſt upon them; ſometimes by cauſing them to make light of thoſe who may be deficient in theſe things, though they excel them in grace and holineſs; ſometimes by prevailing with them to engage their

* *John* v. 44. 1 *Kings* xxii. 22, 23, 24, 25. 1 *Cor.* i. 18, to 29. The truth of this you may ſee in the learned Scribes and Phariſees.

their learning and abilities againſt the honour of Chriſt, the joy of the Spirit, the advancement of the goſpel, and the liberty of the ſaints, &c. — Now the Remedies againſt this Device are theſe:

Remedy I. AGAINST this Device of Satan, ſeriouſly conſider, that you have nothing but what you have received; Chriſt is the fountain of common gifts, as well as of ſaving grace. *What haſt thou* (ſaith the Apoſtle) *that thou haſt not received? And if thou haſt received it, why doſt thou glory as if thou hadſt not received it?* 1 Cor. iv. 7. There are thoſe who would draw out their own happineſs, like the ſpider, by a thread of their own ſpinning. Of all the learning and abilities that you poſſeſs, you may ſay as the young man did of his hatchet, *Alas Maſter! for it was borrowed.* Alas Lord! all I have is but borrowed from that fountain which fills all the veſſels in heaven * and on earth, and overflows: my gifts are not ſo much mine, as thine: *Of thine own have we offered unto thee*, ſaid that princely Prophet, 1 *Chron.* xxix. 14.

Remedy II. AGAINST this Device of Satan, ſolemnly conſider, that men by leaning upon, and truſting to their own abilities, have proved their own utter ruin; as you may ſee in Ahitophel, and thoſe preſidents and princes who engaged againſt Daniel, and in the Scribes and Phariſees.

* *Quicquid es debes creanti: Quidquid potes debes redimenti*, ſaid Bern. *Whatſoever thou art, thou oweſt to him that made thee, and whatſoever thou haſt, thou oweſt to him that redeemed thee.*

riſees. God loves to confute the boaſting of men: he that ſtands upon his learning and abilities, ſtands upon a quick-ſand that will certainly fail him.* There is nothing in the world that ſo provokes God to with-draw from the ſoul, as this: and how can a ſoul ſtand, when his ſtrength is departed from him? Every thing that a man leans upon but God, will be a dart that will certainly pierce his heart through and through. Ah! how many in theſe days have loſt their eſtates, their friends, their lives, their ſouls, by leaning upon their admired learning and abilities? The ſaints are deſcribed by their leaning upon their beloved, the Lord Jeſus. *Cant.* viii. 5. He that leans only upon the boſom of Chriſt, lives the higheſt, ſafeſt, and ſweeteſt life. Miſery and great danger always lie at that man's door, who leans upon any thing below the precious boſom of Chriſt; and his greateſt danger is, that *he thinks* himſelf ſecure. It is the greateſt wiſdom in the world to take the wiſe man's counſel; *Truſt in the Lord with all thy heart, and lean not to thine own underſtanding.* Prov. iii. 5.

Remedy III. AGAINST this Device of Satan, conſider, that you do not tranſcend others more in abilities, than they do you in grace and holineſs. There may be, and often are, great parts and ſhining abilities, where there is but little or no grace; † and there may be, and often is, a great deal of grace, where there are but weak abilities.

* General councils were ſeldom ſucceſsful, becauſe men came with confidence, leaning to their own underſtanding, and ſeeking for victory, rather than for the truth, ſaith one.

† Judas, and the Scribes and Phariſees, had great abilities, but no grace. The diſciples had grace, but weak abilities.

abilities. You may be higher than others in gifts of knowledge, utterance, learning, &c. and thoſe very ſouls may be higher than you in their communion with God, heavenly delights, humble dependence, holy affections, and in holy and unblameable walking before God. Is it not folly and madneſs in a man to deſpiſe another, becauſe he is not ſo rich as he is in lead or iron, when at the ſame time he is a thouſand times richer in ſilver, gold, jewels, and pearls? And is it not madneſs and folly with a witneſs, in thoſe who have greater parts, and more extenſive abilities than others, to deſpiſe them upon that account, when thoſe very perſons whom they deſpiſe, have a thouſand times more grace than they? And yet how doth this evil ſpirit prevail in the world?

It was the ſad complaint of Auſtine in his time, *The unlearned* (ſaith he) *riſe up, and take heaven by violence, and we with all our learning are thruſt down to hell.** It is ſad to ſee how many of the Rabbies of theſe times, do make an idol of their learning and abilities; and with what pride, ſcorn, and contempt, they look upon thoſe who want their learning, and who worſhip not the idol which they have ſet up in their own hearts. Paul, the great Apoſtle of the Gentiles, did wonderfully tranſcend in all learning and abilities, the doctors and rabbies of our times, and yet how humbly, how tenderly, did he carry himſelf towards the meaneſt and the weakeſt? *To the weak I became as weak, that I might gain the weak, I am made all things to all men, that I might by all means*

* *Surgunt indocti & rapiunt cœlum & nos cum doctrina noſtra detrudimur in gehennam.*

ſave ſome. Who is weak, and I am not weak? Who is offended, and I burn not? Wherefore, if meat make my brother to offend, I will eat no fleſh while the world ſtandeth, leſt I make my brother to offend. But how little of this amiable ſpirit is found in the doctors of our age, who look ſourly, and ſpeak bitterly againſt thoſe who do not ſee as they ſee, nor cannot ſpeak as they ſpeak. Sirs, the Spirit of the Lord (even in deſpiſed ſaints) will be too hard for you; and his appearance in them, in theſe latter days, will be ſo full of ſpiritual beauty and glory, as to darken what you are too ready to call your glory. The Spirit of the Lord will not ſuffer his choiceſt jewel grace, always to be buried under the ſtraw and ſtubble of learning. *Iſa.* lx. 13,—17.

Remedy IV. AGAINST this Device of Satan, conſider, that there is no ſuch way for men to have their gifts and parts blaſted and withered, as to pride themſelves in them, and reſt upon them, to make light of, and ſlight thoſe who want them, and engage themſelves againſt thoſe perſons, ways, and things that Jeſus Chriſt hath ſet his heart upon. Ah! how hath God blaſted and withered the gifts and abilities of many among us, who once were famous ſhining lights?* How is their ſun darkened, and their glory clouded? *How is the ſword of the Lord upon their arm, and upon their right eye? How is their arm clean dried up, and their right eye utterly darkened?* Zech. xi. 17. As the Prophet ſpeaks. This is matter

* Becanus ſaith, That the tree of knowledge bears many leaves, and little fruit. Ah! that it were not ſo with many in our days, who once ſeemed to out-ſhine the ſtars.

matter of humiliation and lamentation; many precious diſcerning ſaints ſee this, and in ſecret mourn for it; and oh! that they themſelves were deeply ſenſible of God's abſence from them, that they might repent and be humbled, and carry it better towards God's jewels, and lean only upon the Lord, and not upon their parts and underſtanding, that the Lord may delight to viſit them with his grace, ſo that their faces may ſhine more gloriouſly than ever, and that they may be more ſerviceable to the honour of Chriſt, and the faith of the ſaints, than ever they were.

CHAP. XIX.

Thirdly, *Satan hath his Devices to hurt the ſaints, and one great Device that he hath to hurt them, is,*

BY tempting them to be ſtrange, and then to divide,* and then to be bitter and jealous; and then *to bite and devour one another.* Gal. v. 15. Our own woful experience is too great a proof of this. The Iſraelites in Egypt did not more vex one another, than

* If we knock we break. Diſſolution is the daughter of diſſention.

Chriſtians in our days have done, which has occaſioned a ſad conſumption to fall upon ſome.—Now the Remedies againſt this Device are theſe:

Remedy I. AGAINST this Device of Satan, dwell more upon each other's graces, than upon one another's weakneſſes and infirmities.* It is ſad to conſider, that ſaints ſhould have many eyes to look upon their brethren's infirmities, and not one eye to ſee their graces; that they ſhould uſe ſpectacles to behold one another's weakneſſes, rather than looking glaſſes to behold one another's virtues.

Eraſmus tells of one who collected all the lame and defective verſes in Homer's works, but paſſed over all that were excellent. Oh! that this were not the practice of many who ſhall at laſt meet in heaven; that they were not induſtrious to collect all the weakneſſes of others, and to paſs over their excellencies. The Corinthians eyed more the inceſtuous perſon's ſin, than his ſorrow, which had like to have drowned him in affliction. 2 *Cor.* ii. 7, 8.

Tell me ſaints, is it not a more delightful thing to look upon that which is excellent in others, than upon their infirmities? Tell me, what pleaſure, delight, or comfort is there in looking upon the enemies, the diſeaſes, and nakedneſs of our friends? Now ſin you know is the enemy, diſeaſe,

* Flavius Veſpaſian, the emperor, was more ready to conceal the vices of his friends, than their virtues. Can you think ſeriouſly of this Chriſtians, (that a Heathen ſhould excel you) and not bluſh?

diſeaſe, and nakedneſs of the ſoul; and what a heart hath that man that loves to look upon theſe? Grace is the choiceſt flower in the Chriſtian's garden, it is the richeſt jewel in his crown, it is his princely robes, the ſummit of his royalty; and therefore is the moſt pleaſing and delightful object for a gracious eye to look upon. Sin is darkneſs, grace is light; ſin is hell, grace is heaven; and what madneſs is it, to look more at darkneſs than at light; more at hell than at heaven?*

Tell me ſaints, doth not God look more upon his peoples graces, than upon their weakneſſes? Surely he doth. He looked more at David's and Aſaph's uprightneſs, than their infirmities, though they were great and many. He eyed Job's patience more than his paſſion;† *Remember the patience of Job*, not a word of his impatience. He that drew Alexander, who had a ſcar upon his face, drew him with his finger upon the ſcar. God puts his fingers upon his people's ſcars, that no blemiſh may appear. Ah ſaints! that you would eſteem it your higheſt glory, in this particular, to be like your heavenly father; by ſo doing, much ſin would be prevented, the deſigns of wicked men fruſtrated, Satan out-witted, many wounds healed, many ſorrowful hearts comforted, and God more abundantly honoured, &c.

Remedy II. AGAINST this Device of Satan, ſolemnly conſider, that love and unity makes moſt for your own ſafety and ſecurity. We ſhall be

* *Non gens, ſed mens, non genus ſed genius. Not race, or place, but grace truly ſets forth a man.*

† Sin is Satan's work, grace is God's work; and is it not moſt meet that the child ſhould eye moſt and mind moſt his father's work.

inſuperabiles, if we be *inſeperabiles*; INVINCIBLE, if we be INSEPERABLE. The world may frown upon you, and plot againſt you, but they cannot hurt you. Unity* is the beſt bond of ſafety, in every church and commonwealth.

And this did that Scythian king in Plutarch, repreſent lively to his eighty ſons, who being ready to die, commanded a bundle of arrows, faſt bound together, to be given to them to break; they all tried to break them, but being bound faſt together, they could not; he then cauſed the band to be cut, and they then broke them ſeparately with eaſe: he applied it thus: *My ſons, ſo long as you keep together, you will be invincible, but if the band of union is once broke between you, you will eaſily be broken in pieces.*

Pliny writes of a ſtone in the iſland of Scyrus, (or Skiros, or Sciro) that if it be whole, though a large and heavy one, it ſwims above water, but being broken, it ſinks.† So long as ſaints keep whole, nothing ſhall ſink them; but if they break, they are in danger of ſinking and drowning, &c.

Remedy III. AGAINST this Device of Satan, dwell upon thoſe commands of God, that require love one to another. Oh! when your hearts begin to riſe againſt each other, charge the commands of God upon them, and ſay to your ſouls, Oh our ſouls! hath not the eternal God commanded

* There was a temple of concord amongſt the Heathens, and ſhall it not be found among Chriſtians, who are the temples of the Holy Ghoſt?

† Pancirollus ſaith, that the moſt precious pearl among the Romans was called *unio*, union.

manded you to love them that love the Lord? And is it not life to obey, and death to rebel?* Therefore look that you fulfil the commands of the Lord, for his commands are not eaſily reverſed, but are like thoſe of the Medes, which cannot be changed. Oh! be much in pondering upon theſe commands of God: *A new commandment I give unto you, that ye love one another; as I have loved you, that ye alſo love one another.* It is called a new† commandment, becauſe it is renewed in the goſpel, and ſet home by Chriſt's example, and becauſe it is ſpecial and remarkable above all others. *This is my commandment, that ye love one another, as I have loved you. Theſe things I command you, that ye love one another. Owe no man any thing, but to love one another; for he that loveth another, hath fulfilled the law. Let brotherly love continue. Love one another; for love is of God, and every one that loveth, is born of God, and knoweth God. See that ye love one another with a pure heart fervently. Finally, be ye all of one mind, having compaſſion one of another. Love as brethren, be pitiful, be courteous. For this is the meſſage that ye heard from the beginning, that we ſhould love one another. And this is his commandment, that we ſhould believe on the name of his Son Jeſus Chriſt, and love one another as he gave us commandment. Beloved, if God ſo loved us, we ought alſo to love one another.* Oh! dwell much upon theſe pre-

* To act, or run croſs to God's expreſs command, though under pretence of revelation from God, is as much as a man's life is worth, as you may ſee in that ſad ſtory, 1 *Kings* xiii. 24.

† Some conceive it to be an Hebraiſm, in which language, new, rare, and excellent, are ſynonimals. *John* xv. 12, 17. *Rom.* xiii. 8. *Heb.* xiii. 3. *John* iv. 7. 1 *Pet.* i. 22. and iii. 8. 1 *John* iii. 11, 23. and iv. 11.

cious commands, that your love may be inflamed one to another.

In the primitive times it was much noticed by Heathens, that in the depth of misery, when fathers and mothers forsook their children, Christians (otherwise strangers) stood by one another, whose love of religion proved firmer than that of nature.* Oh! that there were more of this spirit among saints in these days. The world was once destroyed by water for the heat of lusts, and it is thought it will be again destroyed with fire, for the coldness of love.

Remedy IV. AGAINST this Device of Satan, dwell more upon those excellent things wherein you agree, than upon those things wherein you differ. Did you but thus, how would sin in your hearts be subdued, your love raised, and your spirits be united one to another?† You agree in most things, you differ but in few; you agree in the weightiest things, as concerning God, Christ, the Spirit, the scripture, &c. you differ only in those points that have been long disputable amongst men of great piety and learning: you agree to own the scripture, to hold Christ the head, and to walk according to the laws of the new creature. Shall Herod and Pilate, Turks and Pagans, bears and lions, tygers and wolves, yea, shall a legion of devils agree in one body? And shall not saints agree, who differ only in such non-essentials, as have

* The ancients used to say commonly, that Alexander and Ephestion had but one soul in two distinct bodies, because they always shared in each others glory and disgrace.

† What a sad thing was it that a Heathen should say, no beasts are so mischievous to men, as Christians are one to another.

have little of God in them, and that will never hinder their meeting together in heaven? &c.

Remedy V. AGAINST this Device of Satan, ſolemnly conſider, that God delights to be ſtiled *(Deus pacis)* THE GOD OF PEACE; and Chriſt to be ſtiled *(Princeps pacis)* THE PRINCE OF PEACE, and king of Salem, that is, KING OF PEACE,* and the Spirit is a SPIRIT OF PEACE. *The fruit of the Spirit is love, joy, peace,* Gal. v. 22. Oh! why then ſhould not the ſaints be children of peace? Certainly, men of froward, fiery ſpirits, cannot have that ſweet evidence of their intereſt in the God of peace, in the Prince of peace, and in the Spirit of peace, as thoſe precious ſouls have, who follow after the things that make for love and peace. The very name of peace is ſweet and comfortable; the fruit and effects thereof pleaſant and profitable, more to be deſired than innumerable triumphs; it is a bleſſing that uſhers in a multitude of comforts.

The ancients were wont to paint Peace in the form of a woman, with a horn of plenty in her hand.† Peace and love among the ſaints, is that which will ſecure them and their mercies at home, yea, it will multiply them, and engage the God of mercy to crown them with the choiceſt bleſſings; it will render them terrible, invincible, and ſucceſsful abroad: love and peace among the ſaints, will put the counſels of their enemies to a ſtand, and render all their enterprizes abortive; it

* 2 Cor. xiii. 11. *Iſa.* ix. 6. *Ubi pax ibi Chriſtus, quia Chriſtus pax. Where peace is, there is Chriſt, becauſe Chriſt is peace. Dulce nomen pacis. Sweet name of peace,* ſaid the orator.

† The Grecians had the ſtatue of Peace, with Pluto, the god of riches, in her arms.

it is that which doth moſt weaken their hands, diſappoint their hopes, and bring them down, &c.

Remedy VI. AGAINST this Device of Satan, make conſcience of maintaining peace with God.* Ah Chriſtians, I am afraid that your remiſsneſs herein, hath occaſioned much of that bitterneſs, and cauſed many of thoſe diviſions which are among you. You have not endeavoured, as you ſhould, to maintain peace with God; and therefore it is that you have ſo dreadfully broken peace among yourſelves. The Lord hath promiſed, *That when a man's ways pleaſe him, he will make his enemies to be at peace with him.* Prov xvi. 7. How much more then would God make the children of peace to keep peace among themſelves, if their ways did but pleaſe him?† All creatures are at his command. Laban followed Jacob with one troop, Eſau met him with another, both with hoſtile intentions; but Jacob's ways pleaſing the Lord, he by his mighty power ſo orders it, that Laban leaves him, and Eſau meets him, both with a kiſs; he hath an oath of *one*, tears of the *other*, and peace with *both*. If we make it our buſineſs to keep up our league with God, God will make it his work and his glory to maintain our peace with men; but if men make light of keeping up their peace with God, it is juſt with God to leave them to a ſpirit of pride, envy, paſſion, contention,

* There is no fear of knowing too much, but there is much fear of practiſing too little.

† Pharnaces ſent a crown to Cæſar at the ſame time he rebelled againſt him: but he returned the crown and this meſſage back, *(Faceret imperata prius) Let him return to his obedience firſt.* There is no ſound peace to be had with God or man, but in a way of obedience.

contention, diviſion and confuſion, *to leave them to bite and devour one another, till they be conſumed one of another, &c.*

Remedy VII. AGAINST this Device of Satan, dwell much upon that near relation and union that is between you. This conſideration had great influence upon Abraham's heart. *And Abraham ſaid unto Lot, let there be no ſtrife I pray thee, between me and thee, and between my herdſmen and thy herdſmen, for we are brethren.* Gen. xiii. 8. That is a ſweet word in the Pſalmiſt, *Behold, how good and how pleaſant it is for brethren to live together in unity.** It is not good, and not pleaſant, or pleaſant and not good, but good and pleaſant; there are ſome things which are *(bona ſed non jucunda) good, and not pleaſant,* as patience and diſcipline; and there are ſome things that are pleaſant, but not good, as carnal pleaſures, voluptuouſneſs, &c. And ſome things there are that are neither good nor pleaſant, as malice, envy, worldly ſorrow, &c. and there are things that are both good and pleaſant, as piety, charity, peace and union among brethren; and oh! that we could ſee more of this among thoſe that ſhall one day meet (in their Father's kingdom) and never part. And as they are brethren, ſo they are all fellow-members. *Now ye are the body of Chriſt, and members in particular.* 1 Cor. xii. 27. And again, *We are members of his body, of his fleſh, and of his bones.* Eph. v. 30. Shall the members of the natural body be ſerviceable and uſeful to one another, and ſhall the members of this ſpiritual body cut and deſtroy one

* The party coloured coats were characters of the king's children, ſo is following after peace now.

one another? Is it againſt the law of nature for the natural members to wound one another? And is it not much more againſt the law of nature and of grace, for the members of Chriſt's glorious body to do ſo? And as you are all fellow-members, ſo you are fellow-ſoldiers under the ſame captain of ſalvation, the Lord Jeſus, fighting againſt the world, the fleſh, and the devil. And as you are fellow-ſoldiers, ſo you are fellow-ſufferers under the ſame enemies, the devil and the world. And as you are fellow-ſufferers, ſo are you fellow-travellers towards the land of Canaan, *the new Jeruſalem that is above. Here we have no abiding city, but we look for one to come.* The heirs of heaven are ſtrangers on earth. And as you are all fellow-travellers, ſo are you all fellow-heirs of the ſame crown and inheritance.*

Remedy VIII. AGAINST this Device of Satan, dwell upon the miſeries of diſcord. Diſſolution is the daughter of diſſention. And how doth the name and the way of Chriſt ſuffer by the diſcord of ſaints?† How are many that are entering upon the ways of God hindered and grieved, and the mouths of the wicked opened, and their hearts hardened againſt God and his ways, by the diſcord of his people? Remember the diſagreement of Chriſtians is the devil's triumph; and is it not a ſad thing, for Chriſtians to give Satan cauſe to triumph?

It was a notable ſaying of one, *Take away ſtrife, and*

* *Rev.* ii. 10. *John* xv. 19, 20. *Heb.* xii. 14. xiii. 14. *Rom.* viii. 15.

† Our diſſentions are one of the Jews greateſt ſtumbling blocks. Can you think of it, and your hearts not bleed?

and call back peace, leſt thou loſe a man thy friend, and the devil an enemy rejoice over you both, &c.

Remedy IX. AGAINST this Device of Satan, ſeriouſly conſider, that it is no diparagement to be firſt in ſeeking peace and reconciliation, but rather an honour. Abraham was older, and more worthy than Lot, both in reſpect of grace and nature alſo, (for he was Lot's uncle) and yet he firſt ſeeks peace of his inferior; this God hath recorded to his honour. O! how doth the God of peace, by his ſpirit and meſſengers, purſue after peace with poor ſinners. God firſt proclaims peace to us. *Now then we are ambaſſadors for Chriſt, as though God did beſeech you by us; we pray you in Chriſt's ſtead, be ye reconciled to God.* 2 Cor. v. 20. God's grace firſt comes down to us, and who can reſiſt ſuch bleſſed and bleeding condeſcenſion, but ſouls in whom Satan, the god of this world, reigns indeed? God is the injured party, and yet he firſt ſeeks peace with us. *I ſaid, behold me, behold me, unto a nation that was not called by my name.** How doth the freeneſs and the riches of his grace break forth, and ſhine upon poor ſouls. When a man goes from the ſun, yet the ſun-beams follow him: ſo when we go from the *Sun of righteouſneſs*, even then the beams of his love and mercy follow us. Chriſt firſt ſent to Peter who had denied him, and the reſt who had forſaken him. *Go your ways and tell his* DISCIPLES and PETER, *that he goeth before you into Galilee, there ſhall ye ſee him, as he ſaid unto you.* Mark xvi. 7. Ah ſouls! it is not a low, but a God-

* *Iſa.* lxv. 1. *Behold me, behold me*; it is geminated, to ſhew God's exceeding readineſs to ſhew favour and mercy to returning ſinners.

a God-like action, when we are wronged by others, to be firſt in ſeeking after peace; ſuch works ſhow that God is with ſuch a man's ſpirit, &c.

Chriſtians, it is not matter of liberty, whether you will, or will not ſeek after peace; but it is matter of duty that lies upon you, you are bound by expreſs precepts to follow after peace; and though it may ſeem to fly from you, yet you muſt purſue after it. *Follow peace with all men, and holineſs, without which no man ſhall ſee the Lord.** Peace and holineſs are to be purſued after with the greateſt eagerneſs that can be imagined. *Depart from evil, and do good, ſeek peace, and purſue it.* Pſal. xxxiv. 14. The Hebrew word that is here rendered *ſeek*, is in *Pihil*, and it ſignifies to ſeek earneſtly, vehemently, affectionately, ſtudiouſly, induſtriouſly. *And purſue it.* That Hebrew word ſignifies earneſtly to purſue, being a metaphor taken from the eagerneſs of wild beaſts, or ravenous fowls, which will run or fly, both faſt and far, rather than be diſappointed of their prey. The Apoſtle preſſes the ſame duty upon the Romans. *Let us follow after the things that make for peace, and things wherewith one may edify another.* Rom. xiv. 19. Ah! you froward, ill-tempered Chriſtians, can you look upon theſe commands of God without tears and bluſhing?

I have read a remarkable ſtory of Ariſtippus, though an Heathen, who went of his own accord to Æſchines his enemy, and ſaid, *Shall we never be reconciled till we become a table-talk to all the country?*

* *Heb.* xii. 14. διωκετε. It ſignifies *to follow after* peace, as the perſecutor doth him whom he perſecuteth.

country? And when Æſchines anſwered, he would moſt gladly be at peace with him. *Remember then,* (ſaid Ariſtippus) *that though I were the elder and better man, yet I ſought firſt unto thee.* Thou art indeed ſaid Æſchines, a far better man than I; for I began the quarrel, but thou the reconciliation. My prayer ſhall be, that this Heathen may not riſe in judgment againſt the towering profeſſors of our times; *Who wet their tongues like a ſword, and bend their bows to ſhoot their arrows, even bitter words.* Pſal. lxiv. 3.

Remedy X. AGAINST this Device of Satan, is, for ſaints to join and walk together in the ways of grace and holineſs ſo far as they agree, making the word of God their only touch-ſtone, and judge of their actions. That is ſweet advice the Apoſtle gives; *I preſs toward the mark for the prize of the high-calling of God in Chriſt Jeſus. Let us therefore, as many as be perfect,* (comparatively, or conceitedly ſo) *be thus minded: and if in any thing ye be otherwiſe minded, God ſhall reveal even this unto you. Nevertheleſs, whereunto we have already attained, let us walk by the ſame rule, let us mind the ſame thing.* Phil. iii. 14, 15, 16. Chriſtians! God loſes much, and you loſe much; and Satan gains advantage by this, that you do not, that you will not walk lovingly together, ſo far as you conſcientiouſly may in the ways of God. It is your ſin and ſhame that you do not, that you will not pray, and hear, and confer, and mourn together,* &c. becauſe that in ſome leſſer things

* Great is the power of joint prayer. Mary queen of Scots, who was mother to king James, was wont to ſay, That ſhe feared Mr. Knox's prayers more than an army of ten thouſand men.

things you are not agreed. What folly and madneſs is it in thoſe, whoſe way of a hundred miles, fourſcore and nineteen lie together, yet they will not walk in company, becauſe they cannot go the other mile together; yet ſuch is the folly and madneſs of many Chriſtians in theſe days, who will not do many things they may do, becauſe they cannot do every thing they ſhould do. I fear God will whip them into a better temper before he hath done with them: *He will break their bones, and pierce their hearts*, but he will cure them of this malady, &c.

And be ſure you make the word the only touch-ſtone, and judge of all perſons and actions. *To the law and to the teſtimony, if they ſpeak not according to this word, it is becauſe there is no light in them.* Iſa. viii. 20. It is beſt to make that the judge of all men and things now, that all ſhall be judged by in the latter day. *The word* (ſaith Chriſt) *that I have ſpoken, the ſame ſhall judge him in the laſt day.* John xii. 48. Make not your dim light, notions, and opinions, the judge of men's actions, but ſtill judge by rule, and plead—*It is writen.*

When a vain importunate man cried out in conteſt with a holy man, Hear me, hear me, the good man anſwered, *Neither do you hear me, nor I thee, but let us* BOTH *hear the Apoſtle.**

Conſtantine, in all the diſputes before him with the Arians, would always call for the word of God, as the only way, if not to convert, yet to ſtop their mouths, &c.

Remedy XI. AGAINST this Device of Satan, be

* *Nec ego te, nec tu me, ſed ambo audiamus Apoſtolum.*

be much in ſelf-judging. *Judge yourſelves, and you ſhall not be judged of the Lord.* 1 Cor. xi. 31. Were Chriſtians hearts more employed in judging and condemning themſelves, they would not be ſo apt to judge and cenſure others, and be ſo bitter againſt thoſe who differ from them.* There are no ſouls in the world ſo fearful to judge others, as thoſe who moſt judge themſelves; they are always careful to make a right judgment of men and things. They tremble to think, ſpeak, or do evil againſt any one. They always put the beſt conſtruction, and give the moſt favourable interpretation, of men and things, becauſe they are acquainted with their own weakneſſes and frailties.† I have one requeſt to make of you, who often judge of other men's ſtate, but never of your own; and often rathly and falſly; dwell every morning a little upon the following ſcriptures:

Judge not that ye be not judged, for with what judgment ye judge, ye ſhall be judged; and with what meaſure ye mete, it ſhall be meaſured to you again. Judge not according to appearance, but judge righteous judgment. Let not him that eateth not, judge him that eateth, for God hath received him. Why doſt thou judge thy brother? Or why doſt thou ſet at nought thy brother? We ſhall all ſtand before the judgment-ſeat of Chriſt. Let us not judge one another any more, but judge this rather, that no man put a ſtumbling block, or an occaſion to fall in his brother's

* It is ſtoried of Nero, himſelf being unchaſte, he thought there was no man chaſte.

† In the Olympick games, the wreſtlers did not put their crowns upon their own heads, but upon the heads of others; it is juſt ſo with ſouls who are faithful in ſelf-judging.

*brother's way. Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkneſs, and will manifeſt the counſels of the hearts, and then ſhall every man have praiſe of God. Speak not evil one of another, (brethren) he that ſpeaketh evil of his brother, and judgeth his brother, ſpeaketh evil of the law, and judgeth the law; but if thou judge the law, thou art not a doer of the law, but a judge. There is one Law-giver, who is able to ſave, and to deſtroy. Who art thou that judgeſt another man's ſervant? To his own maſter he ſtandeth or falleth: yea, he ſhall be holden up, for God is able to make him ſtand.**

One Delphidius accuſing another before Julian, of that which he could not prove; the party denying the fact, Delphidius anſwers, if it be ſufficient to deny what is laid to one's charge, who ſhall be found guilty? Julian anſwers, and if it be ſufficient to be accuſed, who can be innocent? You know how to make the application.

Remedy XII. AGAINST this Device of Satan, above all, labour to be clothed with *humility*. 1 Pet. v. 5. Humility makes a man peaceable among brethren, fruitful in well-doing, chearful in ſuffering, and conſtant in holy walking.† Humility fits us for the higheſt ſervices we owe to Chriſt, and yet will not neglect the loweſt ſervice to the meaneſt ſaint. *John* xiii. 5. Humility can feed upon the meaneſt diſh, and yet it is maintained by the choiceſt delicacies, as God, Chriſt, and glory. Humility will make a man bleſs him that

* *Matt.* vii. 1, 2. *John* vii. 24. *Rom.* xiv. 3, 4, 10, 13. 1 *Cor.* iv. 5. *Jam.* iv. 11, 12.

† Humility is, *(Conſervatrix virtutum,* ſaid Bernard) *that which keeps all graces together.*

that curſes him, and pray for thoſe that perſecute him. An humble heart is an habitation for God, a ſcholar for Chriſt, a companion of angels, a preſerver of grace, and a meetneſs for glory. Humility is the nurſe of our graces, the preſerver of our mercies, and the great promoter of holy duties. There are three things humility cannot find on this ſide heaven; it cannot find fulneſs in the creature, nor ſweetneſs in ſin, nor life in an ordinance without Chriſt. And there are three things an humble man always finds on this ſide heaven; an empty ſoul, a full Chriſt, and every mercy and duty ſweet, wherein God is enjoyed. Humility can weep over other men's weakneſſes, and joy and rejoice over their graces. 1 *Theſſ.* i. 2, 3. Humility will make a man quiet and contented in the meaneſt condition, and keep him from envying other men's proſperity. Humility honours thoſe that are ſtrong in grace, and puts two hands under thoſe that are weak. *Eph.* iii. 8. Humility makes a man richer than other men, and teaches him to judge himſelf the pooreſt among men.* Humility will ſee much good abroad, when it can ſee but little at home. Ah Chriſtians! though faith be the champion, and love the nurſe of grace, yet humility is it's beautifier; it caſts a general glory upon all the graces in the ſoul. Did Chriſtians more abound in humility, they would be leſs bitter and froward, and more gentle and meek, in their ſpirits and practices.

* The humble ſoul is like the violet, which grows low, hangs the head downwards, and hides itſelf with its own leaves: and were it not that the fragrant ſmell of his many virtues diſcovered him to the world, he would chuſe to live and die in his ſelf-contented ſecrecy.

practices. Humility will make a man have high thoughts of others, and low thoughts of himſelf; it will make him ſee much glory and excellency in others, and much baſeneſs and ſinfulneſs in himſelf: it will make him ſee others rich, and himſelf poor; others ſtrong, and himſelf weak; others wiſe, and himſelf fooliſh. Humility will make a man excellent at covering others infirmities, at recording their gracious ſervices, and at delighting in their graces; it makes a man joy in every light that out-ſhines his own, and in every wind that blows others good. Humility is better at believing, then it is at queſtioning other men's happineſs. I judge, ſaith an humble ſoul, it is well with theſe Chriſtians now, but it will be far better with them hereafter. They are now upon the borders of the new Jeruſalem, and it will be but as a day before they ſlide into it. An humble perſon is more willing, publicly, to claim God, heaven, Chriſt, and every new-covenant bleſſing, for other gracious perſons than for himſelf. Were Chriſtians more humble, there would be leſs unhallowed fire, and more love among them, than there now is.

Fourthly, *As Satan hath his Device to deſtroy gracious ſouls, ſo he hath his Devices to deſtroy poor ignorant ſouls, and that ſometimes,*

BY cauſing them to affect ignorance, and to neglect and deſpiſe the means

means of knowledge. Ignorance is the mother of miſtakes, the cauſe of trouble and error; it is the high way to hell, and makes a man both a priſoner and a ſlave to the devil at once.* Ignorance robs man of his dignity, and makes him a beaſt, yea, more miſerable than the beaſts that periſh. There are none ſo eaſily, nor ſo frequently taken in Satan's ſnares, as ignorant perſons; ſuch are eaſily drawn to dance with the devil all day, and to dream of ſupping with Chriſt at night. — Now the Remedies againſt this Device are theſe:

Remedy I. AGAINST this Device of Satan, ſeriouſly conſider, that an ignorant heart is an evil one. *Without knowledge the mind is not good.* Prov. xix. 2. It is a heart in the dark, and no good can come into ſuch a heart, but it muſt paſs through the underſtanding: *And if the eye be dark, all the body is dark.* Matt. vi. 22. A leprous head and a leprous heart are inſeparable companions. Ignorant hearts are ſo evil, that they let fly on all hands, and ſpare not to ſpit their venom in the very face of God, as Pharaoh did, when thick darkneſs was upon him.

* *Hoſea* iv. 6. *Prov.* xxii. 29. *Matt.* xxii. 29. Ignorant perſons have this advantage, *(Ut mitius ardeant) They have a cooler hell.*

Remedy II. AGAINST this Device of Satan, conſider, that as blindneſs is the deformity of the face, ſo ignorance is the deformity of the ſoul. As the want of bodily eyes ſpoils the beauty of the face, ſo the want of ſpiritual eyes ſpoils the beauty of the ſoul. A man without knowledge, is as a workman without hands, as a painter without eyes, as a traveller without legs, as a ſhip without ſails, as a bird without wings, or as a body without a ſoul.

Remedy III. AGAINST this Device of Satan, ſolemnly conſider, that ignorance makes men the objects of God's hatred and wrath. *It is a people that do err in their hearts, and have not known my ways. Wherefore I ſware in my wrath, they ſhould not enter into my reſt. My people are a people of no underſtanding, therefore he that made them, will not have mercy on them.* Chriſt hath ſaid, *That he will come in flaming fire, to render vengeance on them that know not God.* Ignorance will end in vengeance.* When you ſee a poor blind man here, you do not loathe him, nor hate him, but you pity him: Oh! but ſoul-blindneſs makes you abominable in the ſight of God. God hath ſworn that ignorant perſons ſhall never enter into heaven; heaven itſelf would be a miſerable ſtate to ſuch perſons.

My people are deſtroyed for want of knowledge; becauſe thou haſt rejected knowledge, I will reject thee,† (or cut thee off) Hoſ. xlvi.

Chilo,

* *Heb.* iii. 10, 11. They muſt needs err that know not God's ways, but they cannot wander ſo wide as to miſs of hell. *Iſa.* xxvii. 11. 2 *Theſſ* i. 8.

† Rome ſaith, ignorance is the mother of *devotion*; but the ſcripture ſaith it is the mother of *deſtruction*.

Chilo, one of the ſeven Sages, being aſked what God had done, anſwered, *He had exalted humble men, but had ſuppreſſed proud and ignorant fools.*

Remedy IV. AGAINST this Device of Satan, conſider, that ignorance is a ſin that leads to all other ſins; all ſins are ſeminally in ignorance. *You do err, not knowing the ſcriptures.* Matt. xxii. 29. It puts men upon hating and perſecuting the ſaints. *They ſhall hate you, and put you out of the ſynagogues, yea, the time cometh, that whoſoever killeth you, will think that he doeth God ſervice. And theſe things will they do unto you, becauſe they have not known the Father, nor me.* John xvi. 2, 3. Paul imputes to his ignorance all his cruelties to Chriſtians.* *I was a blaſphemer, and a perſecutor, and injurious, but I obtained mercy, becauſe I did it ignorantly.* 1 Tim. i. 13. It was ignorance moved the Jews to crucify Chriſt: *Father forgive them,* ſaith Chriſt of his murderers, *for they* KNOW NOT *what they do; for if the princes of this world had* KNOWN, *they would not have crucified the Lord of glory.* 1 Cor. ii. 8. Sin was firſt the cauſe of ignorance, but now ignorance is the cauſe of all ſin. *Swearing, and lying, and killing, and ſtealing, and whoring abound,* ſaith the Prophet, *becauſe there is no knowledge of God in the land.*† There are none ſo bold and frequent in the ways of ſin, as ignorant men: they mind not what they do or ſay againſt God, Chriſt, heaven, holineſs, and their own ſouls. *Our tongues are our own, who*

* Ariſtotle makes ignorance the mother of all the miſrule in the world.

† They did as Oedipus, who killed his father Laius, king of Thebes, and thought he killed his enemy.

ſhall controul us? They are corrupt and ſpeak wickedly, concerning oppreſſion, they ſpeak loftily. They ſet their mouth againſt the heavens, and their tongue walketh through the earth. Have all the workers of iniquity no knowledge? Who eat up my people as they eat bread, and call not upon the Lord. Pſal. lxxiii. 8, 9. xiv. 4.

CHAP.

CHAP. XX.

AN

APPENDIX,

TOUCHING FIVE MORE OF

SATAN's DEVICES,

Whereby he prevents poor ſouls from receiving and embracing the LORD JESUS, and from relying upon him only for everlaſting happineſs, according to the goſpel: and REMEDIES againſt theſe DEVICES.

His firſt Device to keep the ſoul from believing in Chriſt, is,

BY ſuggeſting to him the greatneſs and vileneſs of his ſins. What, ſaith Satan, doſt thou think that thou ſhalt ever obtain mercy by Chriſt, who

have ſinned with ſo high a hand againſt him? Thou haſt ſlighted the tenders of grace, grieved the Spirit, and deſpiſed the word of God; thou haſt trampled under foot the blood of the covenant, by which thou mighteſt have been pardoned, purged, juſtified and ſaved; and haſt ſpoken and done all the evil that thou couldſt. *Jer.* iii. 5. No, no, ſaith Satan, he hath mercy, pardon, and righteouſneſs for others, but not for thee, &c. therefore it is in vain for thee to think of believing in Chriſt, or to reſt thy guilty ſoul upon him.—Now the Remedies againſt this Device are theſe:

Remedy I. AGAINST this Device of Satan, conſider, that the greater your ſins, the more you ſtand in need of a Saviour: the heavier your burden, the more you ſtand in need of one to help to bear it: the deeper the wound, the more need is there of the ſurgeon: the more dangerous the diſeaſe is, the more need of the phyſician. Who but mad men will argue thus? My burden is great, therefore I will not call for help; my wound is deep, therefore I will not call for balm; my diſeaſe is dangerous, therefore I will not go to the phyſician. Ah! it is ſpiritual madneſs, it is the devil's logic, to argue thus: My ſins are great, therefore

therefore I will not go to Chriſt, I dare not reſt nor lean on Chriſt, &c. whereas the ſoul ſhould reaſon thus: The greater my ſins are, the more I ſtand in need of mercy, of pardon; and therefore I will go to Chriſt, who delights in mercy, who pardons ſin for his own name's ſake; who is as able and as willing to forgive pounds as pence, thouſands as hundreds. *Micah* vii. 18. *Iſa.* xliii. 25.

Remedy II. AGAINST this Device of Satan, ſolemnly conſider, that the promiſe of grace and mercy, is to returning ſouls. And therefore, though you may have been never ſo wicked, yet if thou wilt return, God, and mercy, and pardon, ſhall be thine. 2 Chron. xxx. 9. *For if you turn again unto the Lord, your brethren and your children ſhall find compaſſion before them that lead them captive, ſo that they ſhall come again into this land, for the Lord our God is gracious and merciful, and will not turn away his face from you, if ye return unto him.* So Jer. iii. 12. *Go, and proclaim theſe words towards the North, and ſay, return thou back-ſliding Iſrael, ſaith the Lord, and I will not cauſe my anger to fall upon you; for I am merciful, ſaith the Lord, and I will not keep anger for ever.* So Joel iii. 13. *And rend your hearts, and not your garments, and turn unto the Lord your God, for he is gracious and merciful, ſlow to anger, and of great kindneſs, and repenteth him of the evil.* So Iſa. lv. 7. *Let the wicked forſake his ways, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon*: or as the Hebrew reads it, *He will multiply pardons.* So Ezek. xviii.

Sinner! it is not thy great tranſgreſſions that

can exclude thee from mercy, if thou wilt break off thy ſins by repentance, and return to the fountain of mercy. The heart and arms of Chriſt are wide open to embrace the returning prodigal. It is not ſimply the greatneſs of your ſins, but your obſtinately perſiſting in ſin, that will be your eternal overthrow.

Remedy III. AGAINST this Device of Satan, ſolemnly conſider, that the greateſt ſinners have obtained mercy; and therefore all the angels in heaven, all the men on earth, and all the devils in hell, cannot tell to the contrary, but that thou mayeſt obtain mercy. Manaſſeh was a notorious ſinner, he erected altars for Baal, worſhipped and ſerved all the hoſt of heaven, cauſed his ſons to paſs through the fire, gave himſelf to witchcraft and ſorcery, made Judah to ſin more wickedly than the Heathen did, whom the Lord deſtroyed before the children of Iſrael, and cauſed the ſtreets of Jeruſalem to run down with innocent blood.* What a devil incarnate did he appear to be in theſe proceedings? Yet when he humbled himſelf, and ſought the Lord, the Lord was intreated of him, and heard his ſupplication, and brought him to Jeruſalem, and made himſelf known unto him, and crowned him with mercy and loving kindneſs, as you may ſee in 2 *Chron.* xxxiii. So Paul was once a blaſphemer, a perſecutor and injurious, yet he obtained mercy. 1 *Tim.* i. 13. Mary Magdalen alſo, was a notorious ſtrumpet, one out of whom Chriſt caſt ſeven devils, yet ſhe is pardoned, and dearly beloved of Chriſt.

* The Hebrew doctors write that he ſlew Iſaiah the Prophet, who was his father in law.

Chriſt. *Luke* vii. *Mark* xvi. 9. *Now when Jeſus was riſen early, the firſt day of the week, he appeared to* MARY MAGDALEN, *out of whom he had caſt* SEVEN *devils.*

Janſenius on the place ſaith, it is very obſervable, that our Saviour after his reſurrection firſt appeared to Mary Magdalen and Peter, who had been grievous ſinners; that even the worſt of ſinners may be comforted and encouraged to come to and believe in Chriſt, and ſtay their ſouls upon him, for mercy here, and glory hereafter. That is a precious word of encouragement for the worſt of ſinners, *Pſal.* lxviii. 18. The Pſalmiſt ſpeaking of Chriſt, ſaith, *Thou haſt aſcended on high, thou haſt led captivity captive, thou haſt received gifts for men, yea,* FOR THE REBELLIOUS *alſo, that the* LORD GOD *might dwell amongſt them.*

Suppoſe thou art a rebellious child or ſervant, a rebellious ſwearer or drunkard, or a rebellious Sabbath-breaker? Yet Chriſt hath received gifts for ſuch, *Even for the rebellious alſo.* He hath received the gift of pardon, with the gift of righteouſneſs; yea, all the gifts of the Spirit for ſuch, that their hearts may be made a delightful houſe for God to dwell in.

Bodin hath a ſtory concerning a great rebel who had made a ſtrong party againſt a Roman emperor. The emperor made proclamation, that whoever ſhould bring the rebel, dead or alive, ſhould have a great ſum of money. The rebel hearing of this, came and preſented himſelf before the emperor, and demanded the money. Now ſaid the emperor, if I put him to death, the world will ſay I did it to ſave my money. And

ſo he pardoned the rebel, and gave him the money.

Oh ſinners! ſhall a Heathen do this, who had but a drop of mercy and compaſſion in him? And will not Chriſt do much more, who hath all fulneſs of grace, mercy, and glory in himſelf? Surely his bowels do yearn towards the worſt of rebels. Oh! if you do but come in, you will find him ready to pardon, yea, one made up of pardoning mercy. Oh! the readineſs and willingneſs of Jeſus Chriſt to receive to favour the greateſt rebels. The father of mercies met, embraced, and kiſſed that prodigal mouth which came from feeding with ſwine, and kiſſing of harlots.*

Ephraim had committed idolatry, was backſliden from God, and was guilty of luke-warmneſs and unbelief, &c. yet ſaith God, *Ephraim is my dear ſon, he is a pleaſant child, my bowels are troubled for him, I will have mercy* (or rather as it is in the original, *I will have mercy, mercy) upon him ſaith the Lord.*†

Well, ſaith God, though Ephraim be guilty of crimſon ſins, yet he is a ſon, a dear ſon, a precious ſon, a pleaſant child; though he be black with filth, and red with guilt, yet my bowels are troubled for him; I will have mercy, mercy upon him. Sinners! if theſe bowels of mercy do not melt, win, and draw you, the juſtice of God will be a ſwift witneſs againſt you; you will lie down in eternal miſery, for kicking againſt theſe bowels of mercy.

Chriſt

* *Col.* i. 19. ii. 3, 4. *Nehem.* ix. 17. *Heb.* But thou a God of pardons.

† *Hoſ.* iv. 17. v. 3, 6, 8, 11, 12. xii. 14. xiii. 12. *Jer.* xxxi. 20.

Chriſt hangs out ſtill, as once that warlike Scythian did, a white flag of grace and mercy to returning ſinners, who humble themſelves at his feet for favour; but if they ſhall ſtand out, he will put forth his red, his bloody flag, and they ſhall die for ever by a hand of juſtice. Sinners, there is no way to avoid periſhing by CHRIST's IRON ROD, but by kiſſing his GOLDEN SCEPTER!

Remedy IV. AGAINST this Device of Satan, conſider, that Jeſus Chriſt hath no where in all the ſcripture excepted againſt the worſt of ſinners, that are willing to receive him, to believe in him, to reſt upon him, for happineſs and bleſſedneſs. Ah ſinners! why ſhould you be more cruel and unmerciful to your own ſouls, than Chriſt is? Chriſt hath not excluded you from mercy, why then ſhould you exclude your own ſouls? Oh, that you would dwell often upon that choice ſcripture, *John* vi. 37. *All that the Father giveth me, ſhall come to me, and him that cometh to me, I will in no wiſe caſt out:* (or as the original hath it) *I will not caſt out.* Well, ſaith Chriſt, if any man will come, or is coming to me, let him be more or leſs ſinful or unworthy; let him be never ſo guilty, filthy, rebellious, or leprous, &c. yet if he will but come, I will not caſt him out. So much is held forth in 1 *Cor.* vi. 9, 10, 11. *Know ye not that the unrighteous ſhall not inherit the kingdom of God? Be not deceived, neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abuſers of themſelves with mankind. Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, ſhall inherit the kingdom of God. And ſuch were ſome of you; but ye are waſhed, but ye*

are ſanctified, but ye are juſtified in the name of the Lord Jeſus, and by the Spirit of our God.

Ah ſinners! do not think that he who hath received ſuch notorious ſinners to mercy, will reject you. *He is the ſame yeſterday and to day, and for ever.* Heb. xiii. 8. Chriſt was born in an inn, to ſhew that he receives all comers; his garments were divided into four parts, to ſhew that out of what part of the world ſoever we come, we ſhall be received. If we are naked, Chriſt hath robes to clothe us; if ſtrangers, Chriſt hath room to lodge us. That is a choice ſcripture, *Acts* x. 34, 35. *Then Peter opened his mouth, and ſaid, of a truth I perceive that God is no reſpecter of perſons. But in every nation, he that feareth him and worketh righteouſneſs, is accepted with him.*

The three tongues that were written upon the croſs, Greek, Latin, and Hebrew, to witneſs Chriſt to be THE KING OF THE JEWS, do each of them, in their ſeveral idioms, avouch this ſingular axiom, that Chriſt is an all-ſufficient Saviour, and a threefold cord is not eaſily broken. *John* xix. 19, 20. The Apoſtle puts this out of doubt, *Heb.* vii. 25. *Wherefore he is able alſo to ſave them to the uttermoſt, that come unto God by him, ſeeing he ever liveth to make interceſſion for them.* Now he were not an all-ſufficient Saviour, if he were not as able to ſave the greateſt, as the leaſt of ſinners. Sinners! tell Jeſus Chriſt that he hath not excluded you from mercy, and therefore you are reſolved that you will ſit, wait, weep, and knock at the door of mercy, till he ſhall ſay, be of good cheer, your ſins are *forgiven*, your perſons are *juſtified*, and your ſouls ſhall be *ſaved*.

Remedy

Remedy V. AGAINST this Device of Satan, conſider, that the greater ſinner thou art, the greater honour thou wilt be to Chriſt, when he ſhall behold thee as the travail of his ſoul, *Iſa.* liii. 11. *He ſhall ſee of the travail of his ſoul, and be ſatisfied.* The more we pay for any thing, the dearer that thing is to us. Chriſt hath paid moſt, prayed moſt, ſighed moſt, wept and bled moſt, for the greateſt ſinners, and therefore they are dearer to Chriſt than others that are leſs ſinful;* Rachel was dearer to Jacob than Leah, becauſe ſhe coſt him more; he obeyed, endured, and ſuffered more by day and night for her, than for Leah. *Gen.* xxix. 30. Ah ſinners! the greatneſs of

* Our bleſſed Redeemer certainly gets moſt glory in the converſion, and final ſalvation of the greateſt ſinners. When thoſe who have been very hardened in their ſin and rebellion, or notorious for their oppoſition and blaſphemy againſt Chriſt, are brought to ſubmit to his foot-ſtool, and crave the mercy they once deſpiſed, there is ſuch a diſplay of his almighty power and grace, as muſt for ever ſecure to himſelf a large tribute of praiſe. And yet, perhaps, it may not be very proper to ſay that ſuch are *dearer* to Chriſt, or *that he loves them better*, than he does thoſe of his people who have never gone ſuch lengths in profanity and wickedneſs. Thoſe who have been preſerved from the groſſer ſins of mankind, while in ignorance of God, will, when converted, admire the goodneſs of the Redeemer in preſerving them. Thoſe who have, in a great meaſure, been left to themſelves, or their own luſts, muſt have deeper views of ſinful, fallen, corrupt nature; and muſt for ever admire the wondrous grace of the Redeemer, which could reach even to them. But all the people of God are loved with an everlaſting unchangeable love; and are all of them objects of the diſtinguiſhing grace of Chriſt. It is true, there are ſome to whom the Lord has made greater manifeſtations of his grace, and whom he hath favoured with brighter diſplays of his glory; to whom he has given more capacious powers for underſtanding the wonders of his ſalvation, than to others: this appears in a Noah, an Abraham, a David, the prophet Iſaiah, the apoſtle Paul—and ſo even to miniſters, and the flock of Chriſt at large; yet they are all loved with the ſame love, and ſhall be completely happy in glory. D.

of your ſins does but ſet off the fulneſs and riches of Chriſt's grace, and the freeneſs of his love: this maketh heaven and earth to ring of his praiſe, that he loves thoſe that are moſt unlovely, and frequently ſhews favour to them that have ſinned moſt highly againſt him, as might be ſhewed by ſeveral inſtances in ſcripture; as Paul, Mary Magdalen, and others: who ſinned more againſt Chriſt than they? And who had ſweeter and choicer manifeſtations of Divine love and favour than they had?

Remedy VI. AGAINST this Device of Satan, ſeriouſly conſider, that the longer you keep from Chriſt, the greater and ſtronger your ſins will grow. All Divine power and ſtrength againſt ſin, is derived by the ſoul's union and communion with Chriſt. *Rom.* viii. 10. 1 *John* i. 6, 7. While you keep at a diſtance from Chriſt, you keep from that power which only is able to make you ſufficient to trample down ſtrength, lead captivity captive, and ſlay the Goliahs' that bid defiance to Chriſt. It is only faith in Chriſt that gives a man victory over ſin, Satan, hell, and the world. 1 *John* v. 4. It is only faith in Chriſt that binds the ſtrong man hand and foot, cures every ſpiritual diſeaſe, and makes a man ſtrong in reſiſting, and happy in conquering. Sin is always weakeſt where faith is ſtrongeſt; the moſt faithful ſoul, is the moſt mortified ſoul. Sinner, remember this, there is no way on earth effectually to be rid of the guilt, filth, and power of ſin, but by believing in a Saviour. It is not reſolving, nor complaining; it is not mourning, but believing, that will make you divinely victorious over

over that body of ſin that is too ſtrong for you, and that will certainly be your ruin, if not ruined by the hand of faith.

Remedy VII. AGAINST this Device of Satan, wiſely conſider, that as there is *nothing* in Chriſt to *diſcourage* the greateſt ſinners from believing in him, ſo there is *every thing* in Chriſt that may *encourage* them *to believe* in him, to reſt and lean upon him, for all happineſs and bleſſedneſs. *Cant.* i. 3. If you look upon his nature, his diſpoſition, his names, his titles, his offices, as King, Prieſt and Prophet, you will find nothing to diſcourage the greateſt ſinners from believing in him, but many things to encourage them to receive him, to believe on him. *Col.* i. 19. ii. 3. *Cant.* v. 10. Chriſt is the greateſt, the moſt ſuitable, and neceſſary good: he is a real, an eternal, and a ſoul-ſatisfying good. Sinners, are you poor? Chriſt hath gold to enrich you: are you naked? He hath royal robes of righteouſneſs to clothe you: are you blind? He hath eye-ſalve to enlighten you: are you hungry? He will be manna to feed you: are you thirſty? He will be a well of living water to refreſh you: are you wounded? He hath a balm under his wings to heal you: are you ſick? He is a phyſician to cure you: are you priſoners? He hath laid down a ranſom for you. Sinners! tell me, tell me, is there any thing in Chriſt to deter you from believing? No. Is there not every thing in Chriſt that might encourage you to believe in him? Yes. O then believe in him, and then, *Though your ſins be as ſcarlet, they ſhall be as white as ſnow; though they be red like crimſon, they ſhall be as wool.*

Nay,

Nay, your iniquities ſhall be forgotten, as well as forgiven; they ſhall be remembered no more: God will caſt them behind his back, he will caſt them into the depths of the ſea. *Iſa.* i. 18. xliii. 25. xxxviii. 17. *Micah* i. 19.

Remedy VIII. AGAINST this Device of Satan, ſeriouſly conſider the abſolute neceſſity of believing in Chriſt. Heaven is too holy, and too hot to hold unbelievers; their lodging is prepared in hell. *Rev.* xxi. 8. *But the fearful and unbelieving, &c. ſhall have their part in the lake which burneth with fire and brimſtone, which is the ſecond death. If ye believe not that I am he* (ſaith Chriſt) *ye ſhall die in your ſins.* John viii. 24. And he that dies in his ſins, muſt come to judgment, and depart to hell in his ſins. Every unbeliever is a condemned man. *He that believeth not* (ſaith John) *is condemned* ALREADY, *becauſe he hath not believed in the name of the only begotten Son of God. And he that believeth not the Son, ſhall* NOT SEE LIFE, *but the wrath of God abideth on him.* John iii. 18. 36. Sinners! the Law, the Goſpel, and your own conſciences, have paſt the ſentence of condemnation upon you, and there is no way to eſcape the ſentence, but by believing in Chriſt: and therefore my counſel is this: Stir up yourſelves to lay hold on the Lord Jeſus, and look up to him, and wait on him, from whom every good and perfect gift comes, and give him no reſt till he hath given thee that jewel FAITH, which is more worth than heaven and earth, and which will make thee happy in life, joyful in death, and glorious in the day of Chriſt. *Iſa.* lxiv. 7. *James* i. 17. *Iſa.* lxii. 7.

The

CHAP. XXI.

The ſecond Device that Satan hath to keep poor ſinners from believing in, and cloſing with a Saviour, is,

BY ſuggeſting to them their unworthineſs. Ah, ſaith Satan! As thou art worthy of the greateſt miſery, ſo thou art unworthy of the leaſt crumb of mercy. Doſt thou think, ſaith Satan, that ever Chriſt will own, receive, or embrace ſuch an unworthy wretch as thou art? No, no, if there were any worthineſs in thee, then indeed Chriſt might be willing to be entertained by thee. Thou art unworthy to receive Chriſt into thy houſe, how much more unworthy art thou to entertain Chriſt in thy heart? — Now the Remedies againſt this Device are theſe:

Remedy I. AGAINST this Device of Satan, ſeriouſly conſider, that God hath no where in the ſcripture required any worthineſs in the creature before believing in Chriſt. If you make a diligent ſearch through all the ſcripture, you ſhall not find (from the firſt line in Geneſis, to the laſt line

line in the Revelations) one word that repreſents God, as requiring any worthineſs in the creature, before the ſoul believes and reſts upon Chriſt for happineſs and bleſſedneſs; and why then ſhould that be an hinderance to thy faith, which God doth no where require of thee before thou comeſt to Chriſt, that thou mayeſt have life? Ah ſinners! remember, Satan objects your unworthineſs againſt you, only from a deſign to keep Chriſt and your ſouls aſunder for ever, and therefore, in the face of all your unworthineſs. reſt upon Chriſt, come to him, and believe in him, and you are happy for ever. *John* vi. 40, 47.

Remedy II. AGAINST this Device of Satan, wiſely conſider, that none did receive and embrace Chriſt, and obtain mercy and pardon from him, but ſuch as felt themſelves unworthy. Pray what worthineſs was there in Matthew, Zaccheus, Mary Magdalen, Manaſſeh, Paul and Lydia, before their coming to Chriſt, or before their faith in Chriſt? Surely none. Ah ſinners! you ſhould reaſon thus: Chriſt hath beſtowed the choiceſt mercies, the greateſt favours, the higheſt dignities, the ſweeteſt privileges, upon unworthy ſinners; and therefore, O our ſouls, do not faint, do not deſpair; but patiently and quietly wait for the ſalvation of the Lord: who can tell but that free grace and mercy may ſhine forth upon upon us, though we are unworthy, and give us a portion among thoſe worthies that are now triumphing in heaven?

Remedy III. AGAINST this Device of Satan, conſider, that if the ſoul will keep from Chriſt till it be worthy, it will never come to him; it will never embrace, nor be one with Chriſt, and

ſo

ſo it muſt lie down in everlaſting ſorrow. *Iſa.* l. 11. God hath laid up all worthineſs in Chriſt, that the creature may know where to find it, and ſeek after it. There is no way on earth for unworthy ſouls to become worthy, but by believing in Chriſt: believing in Chriſt will make ſlaves become worthy ſons; enemies, worthy friends. God calls none worthy, nor carries it towards any as worthy, but believers, who are made worthy by the worthineſs of Chriſt's perſon, righteouſneſs, ſatisfaction, and interceſſion, &c. *John* i. 12. *James* ii. 23. *Rev.* iii. 4.

Remedy IV. AGAINST this Device of Satan, ſolemnly conſider, that if you make a diligent ſearch into your own hearts, you will find that it is the pride and folly of them that inclines you to bring worthineſs to Chriſt. You would fain bring ſomething to Chriſt that might render you acceptable to him, you are loth to come empty handed. The Lord cries out, *Iſa.* lv. 1, 2. *Ho, every one that thirſteth, come ye to the waters, and he that hath no money, come ye, buy and eat, come buy wine and milk without money, and without price! Wherefore do ye ſpend your money for that which is not bread? and your labour for that which ſatisfieth not?* Here the Lord calls upon penny-leſs, unworthy ſouls, to come and partake of his precious favours freely. But ſinners are proud and fooliſh, and becauſe they have no money, no worthineſs to bring, they will not come, though he freely invites them. Ah ſinners! what is more juſt than that you ſhould periſh for ever, who prefer huſks among ſwine, before the milk and wine, the ſweet and precious things of the goſpel, that are ſo freely held forth to you, &c. Well, ſinners,

ners, remember this, it is not ſo much the ſenſe of your unworthineſs, as your pride, that keeps you from embracing the Lord Jeſus, as your Saviour.

The third Device that Satan hath to keep poor ſinners from believing in, and cloſing with a Saviour, is,

BY ſuggeſting to them the want of ſuch and ſuch preparations and qualifications. Saith Satan, Thou art not prepared to entertain Chriſt; thou art not humbled and juſtified; thou art not heart-ſick of ſin; thou haſt not been under horrors and terrors as ſuch and ſuch perſons have; thou muſt ſtay till thou art prepared and qualified to receive the Lord Jeſus, &c,—Now the Remedies againſt this Device are theſe:

Remedy I. AGAINST this Device of Satan, conſider, that ſuch as have not been ſo prepared and qualified, as Satan ſuggeſts, have received Chriſt, believed in Chriſt, and have been ſaved by Chriſt. Matthew was called, ſitting at the receipt of cuſtom, and ſuch was the power that went with Chriſt's call, that he was made to follow

low him. *Matt.* ix. 9. We read not of either horrors or terrors, &c. that he was under before he was called by Chriſt. Pray what preparations and qualifications were found in Zaccheus, Paul, the Jailor, and Lydia, before their converſion? *Luke* xix. 9. *Acts* xvi. God brings in ſome by the ſweet and ſtill voice of the goſpel; and uſually ſuch who are thus brought into Chriſt, are the moſt humble, choice, and fruitful Chriſtians. God is a free agent to work by law or goſpel; by ſmiles or frowns; by preſenting hell or heaven to ſinners ſouls. God thunders from mount Sinai upon ſome ſouls, and conquers them by thundering. God ſpeaks to others in a ſtill voice, and by that conquers them. You that are brought to Chriſt by the law, do not judge and condemn them that are brought to Chriſt by the goſpel: and you that are brought to Chriſt by the goſpel, do not you deſpiſe thoſe that are brought to Chriſt by the law. Some are brought to Chriſt by fire, ſtorms, and tempeſts; others by more eaſy and gentle gales of the Spirit. The Spirit is free in the works of converſion; and as the wind, it blows when, where, and how it pleaſes. *John* iii. 8. Thrice happy are thoſe ſouls who are brought to Chriſt, whether it be in a winter's night, or a ſummer's day.

Remedy II. AGAINST this Device of Satan, dwell upon the following ſcriptures, which do clearly evidence, that poor ſinners who have no qualifications to meet with Chriſt, to receive and embrace the Lord Jeſus Chriſt, may, notwithſtanding that, believe, reſt, and lean upon him for happineſs and bleſſedneſs, according to the goſpel. Read *Prov.* i. 20. *ult.* and chap. viii. 1,—11. and

1,—11. and chap. ix. 1.—6. *Ezek.* xvi. 1,—14. *John* iii. 14,—18, 36. *Rev.* iii. 15,—20. Here the Lord Jeſus Chriſt ſtands knocking at the Laodicean's door; he would fain have them ſup with him, that he might ſup with them; that is, that they might have intimate communion and fellowſhip one with another.

Now pray tell me, what preparations or qualifications had theſe Laodiceans to entertain Chriſt? Surely none; for they were luke-warm, they were *neither hot nor cold*, they were *wretched, and miſerable, and poor, and blind, and naked*, and yet Chriſt to ſhew his free grace, and his condeſcending love; invites the very worſt of ſinners to open, though they were no ways prepared or qualified to entertain him.

Remedy III. AGAINST this Device of Satan, ſeriouſly conſider, that the Lord does not in all the ſcripture, require ſuch preparations and qualifications before men come to Chriſt, believe in Chriſt, or entertain, or embrace the Lord Jeſus.* Believing in Chriſt is the great thing that God preſſes upon ſinners throughout the ſcripture: as all know, who know any thing of ſcripture.

Object. But does not Chriſt ſay, *Come unto me all ye that labour and are heavy laden, and I will give you reſt.* Matt. xi. 28.

To this I ſhall give theſe three anſwers.

1. That though the invitation be to ſuch that *Labour and are heavy laden*, yet the promiſe of giving reſt, is made to *coming*, to *believing* ſouls.

2. That all that this ſcripture proves and ſhews, is,

* *Rom.* iv. 5. God juſtifies the ungodly. It is a comfort that he does juſtify ſuch, or there could be no hope, ſince all are ſinners or ungodly by nature. D.

is, that ſuch who labour under ſin, as under a heavy burden, and that are laden with the guilt of ſin, and ſenſe of God's diſpleaſure, ought to come to Chriſt for reſt; but it doth not prove that only ſuch muſt come to Chriſt, nor that all men muſt be thus burdened, and laden with the ſenſe of their ſins, and the wrath of God, before they come to Chriſt.

Poor ſinners, when they are under the ſenſe of ſin, and wrath of God, they are prone to run from creature to creature, and from duty to duty, and from ordinance to ordinance, to find reſt; and if they could find it in any thing, or creature, Chriſt ſhould never hear from them: but here the Lord ſweetly invites them; and to encourage them, he engages himſelf to give them reſt. *Come* (ſaith Chriſt) *and I will give you reſt.* I will not ſhew you, nor barely tell you of reſt, but *I will give you reſt.* I am faithfulneſs itſelf, and cannot lie, *I will give you reſt.* I that have the greateſt *power*, the greateſt *will*, the greateſt *right* to give it. *Come laden ſinners, and I will give you reſt.* Reſt is the moſt deſirable, the moſt ſuitable good, and to you the greateſt good. *Come*, ſaith Chriſt, that is, *Believe in me, and I will give you reſt.* I will give you peace with God, and peace with conſcience: I will turn your ſtorm into an everlaſting calm. I will give you ſuch reſt, that the world can neither give to you, nor take from you.

3. I anſwer: No one ſcripture expreſſes the whole mind of God, therefore do but compare this one ſcripture with thoſe ſeveral ſcriptures that are laid down in the ſecond Remedy laſt mentioned, and it will clearly appear, that though men are not thus burdened and laden with their ſins,

ſins, and filled with horror and terror, they may come to Chriſt, they may receive and embrace the Lord Jeſus Chriſt.

Remedy IV. AGAINST this Device of Satan, conſider, that all the trouble, ſorrow, ſhame and mourning for ſin, which is acceptable to God, flows from faith in Chriſt, as the ſtream from the fountain, as the branch from the root, and as the effect from the cauſe. *Zech.* xii. 10. *They ſhall look on him whom they have pierced, and they ſhall mourn for him.* All goſpel mourning flows from believing; they ſhall firſt look, and then mourn. All that know any thing, know this, that *Whatever is not of faith, is ſin.* Till men have faith in Chriſt, their beſt ſervices are but ſpecious ſins.

The fourth Device that Satan hath to keep poor ſinners from believing in, and cloſing with a Saviour, is,

BY ſuggeſting to them Chriſt's unwillingneſs to ſave. It is true, ſaith Satan, Chriſt is able to ſave thee, but is he willing? Surely, though he is able, yet he is not willing to ſave ſuch a wretch as thou art; thou haſt trampled his blood under thy feet, and haſt lived in open rebellion againſt him all thy days,

days, &c.—The Remedy againſt this Device of Satan, is briefly to conſider theſe few things:

1ſt, THE great journey that he hath taken from heaven to earth, on purpoſe to ſave ſinners, doth ſtrongly demonſtrate his willingneſs to ſave them. *Matth.* ix. 13. *I came not to call the righteous, but ſinners to repentance.* 1 Tim. i. 15. *This is a faithful ſaying, and worthy of all acceptation, that Jeſus Chriſt came into the world to ſave ſinners, of whom I am chief.*

2ndly, HIS diveſting himſelf of his glory in order to the ſalvation of ſinners, manifeſts his willingneſs to ſave them.* He leaves his Father's boſom, he puts off his glorious robes, and lays aſide his glorious crown, and bids adieu to his glittering courtiers, the angels, for a ſeaſon; and all that he may accompliſh the ſalvation of ſinners.

3dly, THAT ſea of ſin, of wrath, of trouble, and of blood that Jeſus Chriſt waded through, that ſinners might be pardoned, juſtified, reconciled and ſaved, ſtrongly evidences his willingneſs to ſave them. 2 *Cor.* v. 19, 20.

4thly, HIS ſending his ambaſſadors early and late, to woo and intreat ſinners to be reconciled to him, doth loudly proclaim his readineſs and willingneſs to ſave them.

5thly, HIS complaints againſt ſuch as refuſe him, and who will not be ſaved by him, loudly proclaim his willingneſs to ſave ſinners. *John* i. xi. *He*

* From the cradle to the croſs, his whole life was a ſcene of ſufferings.

He came to his own, and his own received him not. So in *John* v. 40. *But ye will not come to me, that ye may have life.*

6thly, THE joy and delight that he takes in the converſion of ſinners, demonſtrates his willingneſs that they ſhould be ſaved. *Luke* xv. 7. *I ſay unto you, that likewiſe joy ſhall be in heaven over one ſinner that repenteth, more than over ninety and nine juſt perſons which need no repentance.* God the Father rejoiceth at the return of his prodigal ſon; Chriſt rejoices to ſee the travail of his ſoul; the Spirit rejoices that he hath another temple to dwell in; and the angels rejoice that they have another brother to delight in, &c.

The fifth Device that Satan hath to keep poor ſinners from believing in and cloſing with a Saviour, is,

BY perſuading a ſinner to mind more the ſecret decrees and counſels of God, than his own duty. What needeſt thou to buſy thyſelf about receiving, embracing, and entertaining of Chriſt? ſaith Satan; if thou art elected, thou ſhalt be ſaved; if not, all that thou canſt do, will avail thee nothing. Nay, he at times prevails with

with the ſoul not only to doubt of it's election, but to conclude that it is not elected, and therefore let him do what he can, he ſhall never be ſaved.—Now the Remedies againſt this Device are theſe:

Remedy I. AGAINST this Device of Satan, ſeriouſly conſider, that all the angels in heaven, nor all the men on earth, nor all the devils in hell, cannot tell to the contrary, but that thou mayeſt be an elect perſon, a choſen veſſel. Thou mayeſt be confident of this, that God never made Satan one of his privy council; God never acquainted him with the names or perſons of ſuch whom he hath ſet his love upon from eternity, &c.

Remedy II. AGAINST this Device of Satan, employ your mind with that which thou haſt to do. Secret things belong to the Lord, but revealed things belong to thee. *Deut.* xxix. 29. Thy work, ſinner, is to be peremptory in believing, and in returning to the Lord; thy work is to caſt thyſelf upon Chriſt, lie at his feet, to wait on him in his ways, and to give him no reſt till he ſhall ſay, ſinner, I am thy portion, I am thy ſalvation, and nothing ſhall ſeparate between thee and me.

CHAP. XXII.

Here follows SEVEN CHARACTERS *of* FALSE TEACHERS, *which let me add for a close, viz.*

THAT Satan labours hard by false teachers, who are his messengers and ambassadors to deceive, delude, and destroy for ever the precious souls of men.* *Jer.* xxiii. 13. *I have seen folly in the prophets of Samaria, they prophesied in Baal, and caused my people Israel to err.* Mic. iii. 5. *The prophets make my people to err.* They seduce them, and carry them out of the right way into by-paths, and lead them into error, blasphemy and wickedness, where they are lost for ever. *Beware of false prophets, for they come to you in sheep's clothing, but inwardly they are ravening wolves.* Matt. vii. 14, 15. These draw out the very blood of souls. *Phil.* iii. 2. *Beware of*

* *Acts* xx. 28. 29, 30. 2 *Cor.* xi. 13. 15. *Ephes.* iv. 14. 2 *Tim.* iii. 5. 6. *Tit.* i. 11, 12. 2 *Pet.* ii. 18, 19.

of dogs, beware of evil workers, beware of the conciſion. Theſe kiſs and kill; they cry, peace, peace, till precious ſouls fall into everlaſting flames, &c.

Now the beſt way to deliver poor ſouls from deluſion and deſtruction by theſe meſſengers of Satan, is to paint them in their true colours, that being made known, men may ſhun them, and fly from them, as from hell itſelf. —Now you may know them by the following characters:

Character I. FALSE teachers are men-pleaſers: they preach more to pleaſe the ear, than to profit the heart.* *Iſa.* xxx. 10. *Which ſay to the ſeers, ſee not, and to the prophets, propheſy not unto us right things; ſpeak to us ſmooth things, propheſy deceits.* Jer. v. 30, 31. *A wonderful and horrible thing is committed in the land; the prophets propheſy falſly, and the prieſts bear rule by their means, and my people love to have it ſo. And what will ye do in the end thereof.* They handle holy things rather wittily, than with fear and reverence. Falſe teachers are ſoul deſtroyers, they are like an unſkilful ſurgeon, who ſkins over the wound, but never heals it. Flattery undid Ahab and Herod, Nero and Alexander.† Falſe teachers are hell's

* But ſo are not true teachers. *Gal.* i. 10. 1 *Theſſ.* ii. 1, 2, 3, 4.

† Whilſt an aſs is ſtroked under the belly, you may lay on his back what burden you pleaſe. *Jer.* xxiii. 16, 17.

greateſt contributors. *Non acerba, ſed blanda. Not bitter, but flattering words do all the miſchief,* ſaid Valerian, the Roman emperor. Such ſmooth teachers poiſon ſouls, by deceiving them with ſweet words.

Character II. FALSE teachers are notable in caſting dirt, ſcorn and reproach upon the perſons, names and credit of Chriſt's moſt faithful ambaſſadors. Thus Korah, Dathan, and Abiram, charged Moſes and Aaron that they took too much upon them, ſeeing all the congregation was holy. *Num.* xvi. 3, 9. You take too much ſtate, power, honour, and holineſs upon you; for what are you more than others, that you take ſo much upon you. And ſo Ahab's falſe prophets fell foul on good Micaiah, paying him with blows for want of better reaſons. 1 *Kings* xxii. to xxvi. Yea Paul, the great apoſtle of the Gentiles, had his miniſtry undermined, and his reputation blaſted by falſe teachers. 2 *Cor.* v. 10. *For his letters* (ſay they) *are weighty and powerful, but his bodily preſence is weak, and his ſpeech contemptible.** They rather contemn him, than admire him; they look upon him as a dunce rather than a doctor. And the ſame hard meaſure had our Lord Jeſus† from the Scribes and Phariſees, who laboured as for life, to build their own credit upon the ruin of his reputation. And never did the devil carry on a greater trade this way, than he does in theſe days. Oh! the contempt and ſcorn that is thrown upon thoſe of whom the world is not worthy. I ſuppoſe falſe

* The proverb is, *Oculus & fama non patiuntur jocos. A man's eye and his good name can bear no jeſts.*

† *Matt.* xxvii. 63. Yea, and Lucian, that blaſphemous Atheiſt, termed him, the crucified cozener.

falſe teachers mind not that ſaying of Auſtin, *Quiſquis volens, detrahit famæ meæ, nolens addit mercedi meæ. He that willingly takes from my good name, unwillingly adds to my reward.*

Character III. FALSE teachers are inventors of the devices and viſions of their own heads and hearts. *Matt.* xxiv. 4, 5, 11, 14. *Tit.* i. 10. *Jer.* xiv. 14. *Then the Lord ſaid unto me, the prophets propheſy lies in my name: I ſent them not, neither have I commanded them, neither ſpake unto them: they propheſy unto you a falſe viſion, and divination, and a thing of nought, and the deceit of their heart.* Chap. xxiii. 16. *Thus ſaith the Lord of hoſts, hearken not unto the words of the prophets that propheſy unto you; they make you vain, they ſpeak a viſion of their own heart, and not out of the mouth of the Lord.* Are there not multitudes in this nation, whoſe viſions are but golden deluſions, lying vanities, and phantoms of their own brain; theſe are Satan's great benefactors, and ſuch as divine juſtice will reward with puniſhment in hell as the greateſt malefactors, if the Phyſician of ſouls do not prevent it, &c.

Character IV. FALSE teachers eaſily paſs over the great and weighty things both of law and goſpel, and ſtand moſt upon thoſe things that are of leaſt moment and concern to the ſouls of men.* 1 *Tim.* i. 5, 6, 7. *Now the end of the commandment is charity, out of a pure heart, and of a good conſcience, and of faith unfeigned. From which ſome having ſwerved, have turned aſide unto vain*

* Luther complained of ſuch in his time, who would ſtrain at a gnat, and ſwallow a camel. This age is full of ſuch teachers, and ſuch monſters. The high-prieſt's ſpirit lives and thrives in many in theſe days, *Matt.* xxix. 6.

jangling, deſiring to be teachers of the law, and underſtand neither what they ſay, nor whereof they affirm. Matt. xxiii. 23. *Wo! unto you Scribes and Phariſees, hypocrites, for ye pay tythe of mint, and anniſe, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith; theſe ought ye to have done, and not to leave the other undone.* Falſe teachers are particular in the leſſer things of the law, and as negligent in the greater. 1 *Tim.* vi. 3, 4, 5. *If any man teach otherwiſe, and conſent not to wholeſome words, even the words of our Lord Jeſus Chriſt, and to the doctrine which is according to godlineſs, he is proud, knowing nothing, but doting about queſtions and ſtrife of words, whereof cometh envy, ſtrife, railings, evil ſurmiſings, perverſe diſputings of men of corrupt minds, and deſtitute of the truth, ſuppoſing that gain is godlineſs, from ſuch withdraw thyſelf.* If ſuch teachers are not the verieſt hypocrites, I know nothing. *Rom.* ii. 22. The earth groans to bear them, and hell is prepared for them. *Matt.* xxiv. ult.

Character V. FALSE teachers cover and colour their dangerous principles and foul impoſtures, with very fair ſpeeches, and plauſible pretences; with high notions, and golden expreſſions. Many in theſe days are bewitched and deceived by the magnificent words, loſty ſtrains, and ſtately terms of deceivers; viz. illumination, revelation, deification, fiery triplicity, &c. as ſtrumpets paint their faces, and deck and perfume their beds, the better to allure and deceive ſimple men; ſo falſe teachers put a great deal of paint and garniſh upon their moſt dangerous principles and blaſphemies,* that

* *Gal.* vi. 12, 13. 2 *Cor.* xi. 13, 14, 15. *Rom.* xvi. 17, 18. *Matt.* xvi. 6, 7, 11, 12, 15.

that they may the better deceive and delude poor ignorant people. They know ſugared poiſon goes down ſweetly; they wrap up their moſt pernicious (ſoul-killing) pills in gold. Weigh the ſcriptures at the foot of the preceding page.

In the days of Adrian the emperor, there was one Bencoſby gathered a multitude of Jews together, and called himſelf Be-cocuba, the ſon of a ſtar, applying that promiſe to himſelf, *Num.* xxiii. 17. But he proved Barchoſaba, the ſon of a lie. And ſo will all falſe teachers; for all their flouriſhes will prove at laſt but flowery lies.

Character VI. FALSE teachers ſtrive more to win over men to their opinions, than to better them in their converſations.* *Matt.* xxiii. 15. *Wo! unto you Scribes and Phariſees, hypocrites, for ye compaſs ſea and land to make one proſelyte, and when he is made, ye make him two-fold more the child of hell than yourſelves.* They buſy themſelves moſt about men's heads; their work is not to better their hearts, and mend their lives: and in this they are very much like their father the devil, who will ſpare no pains to make ſuch proſelytes.

Character VII. FALSE teachers make merchandiſe of their followers.† 2 *Pet.* ii. 1, 2, 3. *But there were falſe prophets alſo among the people, even as there ſhall be falſe teachers among you, who privily ſhall bring in damnable hereſies, even denying the Lord that bought them, and bring upon themſelves ſwift deſtruction. And many ſhall follow their per-*

* For ſhame, (ſays Epictetus to his Stoics) either live as Stoics, or leave off the name of Stoics. The application is eaſy.

† Crates threw his money into the ſea, reſolving to drown it, leſt it ſhould drown him. But falſe teachers care not who they drown, ſo they may have their money.

nicious ways, by reaſon of whom the way of truth ſhall be evil ſpoken of. And through covetouſneſs ſhall they with feigned words make merchandiſe of you; whoſe judgment now of a long time lingreth not, and their damnation ſlumbereth not. They eye your goods more than your edification; and mind more the ſerving of themſelves, than the ſaving of your ſouls: ſo they may have your ſubſtance, they care not if Satan has your ſouls, *Rev.* xviii. 11, 12, 13. That they may the better pick your purſe, they will hold forth ſuch principles as are very indulgent to the fleſh. Falſe teachers are the great worſhippers of the golden calf. *Jer.* vi. 13.

Now by theſe characters you may know them, and ſo ſhun them, and deliver your ſouls out of their dangerous ſnares: which that you may, my prayers ſhall meet your's at the throne of grace.

And now to prevent objections, I ſhall lay down ſome Propoſitions or concluſions concerning Satan and his Devices, and then give you the Reaſons of the Point, and ſo come to make ſome uſe and application of the whole to ourſelves.

PROPOSITIONS *concerning* SATAN *and his* DEVICES.

Propoſition I.

THOUGH Satan hath his Devices to draw ſouls to ſin, yet we muſt be careful that we do not lay all our temptations upon Satan, and ſo wrong the devil, fathering that upon him, that belongs to our own evil hearts. I think oftentimes men charge that upon the devil, that ſhould be charged upon themſelves. *Gen.* iii. 13. *And the Lord ſaid unto the woman, what is this that thou haſt done? And the woman ſaid, the ſerpent beguiled me, and I did eat.* Sin and ſhifting came into the world together. Such is the baſeneſs of our hearts, that they will be naught, very naught, and then will father that naughtineſs upon Satan. Man hath an evil root within him; that were there no devil to tempt him, or wicked men in the world to entice him, yet that root of bitterneſs, that curſed ſinful nature that is in him, would draw him to ſin, though he knows beforehand, that *the wages of ſin is eternal death.* Rom. vi. ult. *For out of the heart proceed evil thoughts, murders, adulteries, fornication, thefts, falſe witneſſes, blaſphemies.* Matt. v. 19. The whole conſtitution of man is out of frame, the underſtanding is dark, the will croſs, the memory treacherous, the affections warped, the conſcience corrupted, the tongue poiſoned, and the heart wholly, and continually

evil.* Should God chain up Satan, and give him no liberty to tempt or entice the ſons of men to vanity or folly, yet they would not, they could not but ſin againſt him, by reaſon of that curſed nature that is in them, that will ſtill be provoking them to thoſe ſins that will provoke and ſtir up the anger of God againſt them. Satan can only perſuade to ſin by an artifice, he cannot compel to it by might; he may tempt us, but without ourſelves he cannot conquer us; he may entice us, but without ourſelves he cannot hurt us.† Our hearts carry the greateſt ſtroke in every ſin. Satan can never ruin a man without himſelf; but a man may eaſily deſtroy himſelf without Satan. *James* i. 14. Satan can only preſent the golden cup, but he hath no power to force us to drink the poiſon that is in it; he can only preſent to us the glory of the world, he cannot compel us to fall down and worſhip him, to enjoy the world; he can only ſpread his ſnares, he hath no power to make us walk in the midſt of them; therefore do the devil ſo much juſtice, as not to excuſe yourſelves by accuſing him; laying that upon him, which you ſhould lay upon your own hearts.

Propoſition II. SATAN hath a great hand in moſt ſins. It was Satan that tempted our firſt parents to rebellion; *Gen.* iii. 1, 4, 5. that provoked David to number the people; 1 *Chron.* xxi. 1. that put Peter upon rebuking Chriſt; therefore ſaith Chriſt, *Get thee behind me Satan.* Matt. xvi. 22, 23. It

* *Cum primum neſcimur in omni continuo pravitate verſamur.* We are no ſooner born, than buried in a bog of wickedneſs. Tully.

† The fire is our wood, though it be the devil's flame. Nazianzen.

22, 23. It was Satan that put Cain upon murdering of righteous Abel; therefore it is that he is called *a murderer from the beginning*. 1 John viii. 44. It was Satan that put treaſon into the heart of Judas againſt Chriſt: *And ſupper being ended, the devil having put into the heart of Judas Iſcariot, Simon's ſon, to betray him.* Acts v. 3. It was Satan induced Ananias to lie againſt God: Peter ſaid, *Ananias, why hath Satan filled thine heart to lie to the Holy Ghoſt?* As the hand of Joab was in the tale of the woman of Tekoa, ſo Satan's hand is uſually in all the ſins that men commit.* Such is his malice againſt God, and his envy againſt man, that he will have a hand one way or other, in all the ſins men commit; though he knows that all the ſins he provokes others to, will be charged upon himſelf, to his eternal torment.

Ambroſe brings in the devil boaſting againſt Chriſt, and challenging Judas as his own. He is not thine, Lord Jeſus, he is mine; his thoughts beat for me; he eats with thee, but is fed by me; he takes bread from thee, but money from me; he drinks wine with thee, and ſells thy blood to me. Such is his malice againſt Chriſt, and his wrath and rage againſt man, that he will take all advantages to draw men to that, which may give him advantage to triumph againſt Chriſt, and over men's ſouls for ever.

Propoſition III. SATAN muſt have a double leave before he can do any thing againſt us. He muſt have leave from God, and leave from ourſelves,

* *Diabolus tentat, Deus probat.* Tertul. The devil tempteth, and God trieth.

ſelves, before he ſucceeds in any thing againſt our happineſs; he muſt have his commiſſion from God, as you may ſee in the example of Job; though the devil had malice enough to deſtroy him, yet he had not ſo much as power to touch him, till God gave him a commiſſion. *Job* i. 11, 12. and ii. 3,—5.

They could not ſo much as enter into the ſwine, without leave from Chriſt. *Luke* viii. 32. Satan would fain have combated with Peter, but this he could not do without leave. *Satan hath deſired to have you, to ſift you.* Luke xxii. 12. So Satan could never have overthrown Ahab and Saul, had he not received commiſſion from God. 1 *Kings* xxii. Ah! what a cordial, what a comfort ſhould this be to the ſaints, that their greateſt, moſt ſubtle and watchful enemy, cannot hurt nor harm them, without leave from him who is their precious Saviour, their beſt huſband, and choiceſt friend.

And as Satan muſt have leave from God, ſo he muſt have leave from us.* When he tempts, we muſt aſſent; when he makes offers, we muſt hearken; when he commands, we muſt obey; or elſe all his labour and temptations will be in vain, and the evil he tempts us to ſhall be put down only to his account. That is a remarkable paſſage in *Acts* v. 3. *Why hath Satan filled thy heart to lie to the Holy Ghoſt?* The Apoſtle doth not expoſtulate the matter with Satan; he doth not ſay Satan, *Why haſt thou filled Annanias's heart to make him*

* *Adverſaria poteſtas non habet vim cogendi ſed perſuadendi.* Iſiodore. The adverſary hath no power by way of compulſion; but by perſuaſion.

him lie to the Holy Ghoſt? But he expoſtulates the caſe with Ananias; Peter ſays, *Ananias, why hath Satan filled* THINE *heart to lie to the Holy Ghoſt?** Why haſt thou given him advantage to fill thine heart with infidelity, hypocriſy, and obſtinate audacity, to lie to the Holy Ghoſt? As if he had ſaid, Satan could never have done this in thee, (which will now for ever undo thee) unleſs thou hadſt firſt given him leave. If when a temptation comes, a man cries out, and ſaith, Ah Lord! here is a temptation that would force me, that would pollute my ſoul, and I have no ſtrength to withſtand it; Oh! help, help, for thy honours ſake, for thy Son's ſake, for thy promiſe ſake! It is a ſign that Satan hath not gained your conſent, but committed a rape upon your ſouls, which he ſhall dearly pay for.

Propoſition IV. NONE but ſpiritual weapons can be uſeful and ſerviceable to the ſoul in fighting and combating with the devil; this the Apoſtle ſhews, *Epheſ.* vi. 13. *Wherefore take unto you* (ſaith he) *the whole armour of God, that ye may be able to ſtand in the evil day, and having done all, to ſtand.* So the ſame Apoſtle tells you, 2 *Cor.* x. 4. *That the weapons of your warfare are not carnal, but mighty through God, to the caſting down of ſtrong holds.* You have not to do with a weak, but with a mighty enemy; and therefore you had need of mighty weapons, and that they cannot be, unleſs they are ſpiritual.† Carnal weapons have no might

* They are the moſt infamous liars, who pretend to religion and the Spirit, and yet are influenced only by carnal principles, to carnal ends.

† We read of many who out of greatneſs of ſpirit, could offer violence

might nor ſpirit in them towards making a conqueſt upon Satan. It was not David's ſling nor ſtone, that gave him the honour and advantage of ſetting his feet upon Goliah, but his faith in the name of the Lord of Hoſt. *Thou comeſt to me with a ſword, with a ſpear, and with a ſhield, but I am come to thee in* THE NAME OF THE LORD OF HOSTS, *the God of the armies of Iſrael, whom thou haſt defied.* 1 Sam. xvii. 45. He that fights againſt Satan, in the ſtrength of his own reſolutions, conſtitution, or education, will certainly fly and fall before him: Satan will be too hard for ſuch a ſoul, and lead him captive at his pleaſure. The only way to ſtand, conquer and triumph, is ſtill to plead, *It is written,* Matt. iv. 10. as Chriſt did.* There is no ſword, but the two-edged ſword of the Spirit, that will be found to be proof, when a ſoul comes to engage againſt Satan: therefore when you are tempted to uncleanneſs, plead, *It is written, be ye holy, as I am holy;* and *Let us cleanſe ouſelves from all filthineſs of the fleſh and ſpirit, perfecting holineſs in the Lord.* If he tempts you to diſtruſt God's providence and fatherly care of you, plead, *It is written, They that fear the Lord, ſhall want nothing that is good.* 1 Pet. i. 16. 2 Cor. vii. 1. Pſal. xxxiv. 9.

It is written, *The Lord will give grace and glory, and no good thing will he withhold from them that walk uprightly.* If he tempt you to fear, that you ſhall faint and fall, and never be able to reach the

violence to nature, but were at a loſs when they came to deal with a corruption, or a temptation.

* Heraclitus's motto was, *(A Deo victoria) It is God that gives victory.* And that ſhould be every Chriſtian's motto.

the end of the race ſet before you, plead, *It is written, The righteous ſhall hold on his way, and he that hath clean hands ſhall be ſtronger and ſtronger.* Pſal. lxxxiv. 11. Job xvii. 9.

It is written, *I will make an everlaſting covenant with them, that I will not turn away from them, to do them good, but I will put my fear in their hearts, that they may not depart from me.* Jer. xxxii. 40.

It is written, *They that wait upon the Lord, they ſhall renew their ſtrength; they ſhall mount up with wings as eagles, they ſhall run, and not be weary, and they ſhall walk, and not faint.* Iſa. xl. 31. If Satan tempt you to think, that becauſe your ſun for the preſent is ſet in a cloud, that therefore it will riſe no more, and that the face of God will ſhine no more upon you; that your beſt days are now at an end, and that you muſt ſpend all your time in ſorrow and ſighing, plead, it is written, *He will turn again, he will have compaſſion upon us, and caſt all our ſins into the depth of the ſea.* Micah vii. 19.

It is written, *For a ſmall moment have I forſaken thee, but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment, but with everlaſting kindneſs will I have mercy on thee, ſaith the Lord, thy Redeemer.*

It is written, *The mountains ſhall depart, and the hills be removed, but my kindneſs ſhall not depart from thee, neither ſhall the covenant of my peace be removed. ſaith the Lord, that hath mercy on thee.* Iſa. liv. 7, 8, 12.

It is written, *Can a woman forget her ſucking child, that ſhe ſhould not have compaſſion on the ſon of her womb? Yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms*

of

of my hands, thy walls are continually before me. Iſa. xlix. 15, 16.

If you would be too many for Satan, and after all your aſſaults have your bow abide in ſtrength, you muſt take to you the word of God, which is *The two-edged ſword of the Spirit, and the ſhield of faith, whereby you ſhall be able to quench the fiery darts of the devil.* Epheſ. vi. 1. It is not ſpitting at Satan's name, nor croſſing yourſelves, nor leaning to your own reſolutions, that will get you the victory.

Luther reports of Staupicius, a German Miniſter, that he acknowledged himſelf, that before he came to underſtand aright the free and powerful grace of God, that he vowed and reſolved an hundred times againſt ſome particular ſin, and never could get power over it; at laſt he ſaw the reaſon, he was truſting to his own reſolution: therefore be ſkilful in the word of righteouſneſs, and in the exerciſe of faith upon Chriſt, and his victory, and that crown of glory that is ſet before you, and Satan will certainly fly from you, &c. *James* iv. 7.

Propoſition V. We may read much of Satan's nature and diſpoſition, by the divers names and epithets that are given him in ſcripture. Sometimes he is called *Behemoth*, which is *Bruta*, whereby the greatneſs and brutiſhneſs of the devil is repreſented. Thoſe evil ſpirits are ſometimes called, (DIABOLOI) accuſers for their calumnies and ſlanders; and (POIEROI) evil ones for their malice. Satan is *adverſarius*, an adverſary that troubleth and moleſteth. Abaddon is a deſtroyer. They are *tempters*, for ſuggeſtion; *lions*, for devouring; *dragons*, for cruelty; and *ſerpents*,

pents, for ſubtilty, &c. As his names are, ſo is he; as face anſwers to face, ſo do Satan's names anſwer to his nature. He hath the worſt names, and the worſt diſpoſition of all created beings, &c.

Propoſition VI. God will ſhortly tread down Satan under the ſaints feet. Chriſt our champion hath already taken the field, and will ſhortly ſet our feet upon the necks of our ſpiritual enemies. Satan is a foiled adverſary, Chriſt hath led him captive, and triumphed over him upon the croſs. Chriſt hath already overcome him, and put weapons into your hands, that you may overcome him alſo, and ſet your feet* upon his neck. Though Satan be a roaring lion, yet Chriſt, who is the lion of the tribe of Judah, will make him fly and fall before you. Let Satan do his worſt, yet you ſhall have the honour and happineſs to triumph over him. Cheer up ye precious ſons of Sion, for the certainty and joy of victory, will abundantly recompence you for all the pains you have taken in making reſiſtance againſt Satan's temptations. The broken horns of Satan ſhall be trumpets of our triumph, and the cornets of our joy, &c.

CHAP.

* *Rom.* xvi. 20. (SUNTRIPSEI) *ſuntripſei*, from *ſuntribo*. The Greek word ſignifies to break, or cruſh a thing to pieces. Being applied to the feet, it noteth that breaking or cruſhing, which is by ſtamping upon a thing.

CHAP. XXIII.

I now come to offer a few REASONS *upon the* SUBJECT, *and ſo draw to a* CLOSE.

Reaſon I.

IS, that their hearts may be kept in an humble, praying, and watchful frame. Hath Satan ſo many Devices to enſnare and ruin the ſouls of men? How ſhould this awaken drowſy ſouls, and make them ſtand upon their watch? A ſaint ſhould be like a ſeraphim, having eyes behind and before, that he may avoid Satan's ſnares, and ſtand faſt in the hour of temptation.*

The Lord hath in the ſcripture diſcovered the ſeveral ſnares, plots and devices, that the devil uſes to deſtroy the ſouls of men, that ſo being fore-warned, they may be fore-armed, that they may be always upon their watch-tower, and hold their weapons in their hands, as the Jews did in Nehemiah's time.

Reaſon II. THAT they may be preſerved from the malice and enmity that is in Satan, againſt the ſouls of men. Satan is full of envy and enmity, and that makes him ſo very ſtudious to ſuit his ſnares and plots to the tempers, conſtitutions, fancies

* The philoſopher had a ball of braſs in his hand, which if he chanced to ſleep with, the fall into a baſon awaked him to his ſtudies. You are wiſe, and know how to apply it.

fancies and callings of men, that thereby he may make them as miſerable as himſelf.

The Ruſſians are ſo malicious, that they will hide ſome of their own goods in the houſe of one whom they hate, and then accuſe him for theft.* So Satan, from malice to the ſouls of men, hides his goods, as I may ſay, among them, and then accuſes them before the Lord; and a thouſand other ways Satan's malice and enmity put him upon, that he may eternally ruin the precious ſouls of men, &c.

Reaſon III. Is drawn from that long experience Satan hath had. He is a ſpirit of mighty abilities; and his abilities to lay ſnares before us, are greatly improved by his long experience: he is a ſpirit of above five thouſand years ſtanding, and has had time enough to ſtudy all thoſe ways and methods which are moſt likely to enſnare the ſouls of men. And as he hath time enough, ſo he hath made it his whole buſineſs and conſtant ſtudy, to find out ſnares, depths and ſtratagems, to entangle and overthrow precious ſouls. When he was but a young ſerpent, he eaſily deceived and out-witted our firſt parents; but now he is grown that old ſerpent, as John ſpeaks; as old as the world, and is by experience grown very cunning indeed. *Gen.* iii. *Rev.* xii. 9.

Reaſon IV. Is in judgment to the men of the world, that they may ſtumble, and fall, and be enſnared for ever. Wicked men that withſtand the calls of mercy, and deſpiſe the ſpirit of grace, who will not open, though God knocks never ſo hard

* An envious heart, and a plotting head, are inſeparable companions.

hard by his word and rod, by his Spirit and conſcience, are given up by a hand of juſtice, to be hardened, deceived and enſnared by Satan, to their everlaſting ruin: and what can be more juſt, than that they ſhould be left to be taken and charmed with Satan's wiles, who have frequently refuſed to be charmed by the ſpirit of grace, though he hath charmed never ſo wiſely, and never ſo ſweetly, &c. 1 *Kings* xxii. 22.

Reaſon V. Is, that the excellency and power of God's grace may be the more illuſtrated and manifeſted, by making men able to grapple with this mighty adverſary; and that notwithſtanding all the plots, devices, and ſtratagems of Satan, yet God will make them victorious here, and crown them with glory hereafter. The greater and the more ſubtle the enemies of the children of Iſrael were, the more brilliantly did Divine power, wiſdom and goodneſs ſhine; and that notwithſtanding all their power, plots and ſtratagems, &c. yet to Canaan he would bring them at laſt. When Paul had weighed this ſubject in his own caſe, he ſits down and glories in his infirmities and diſtreſſes, and in Satan's buffettings, that the power of Chriſt might reſt upon him. 2 *Cor.* xii. 7, 8, 9.

The USE *of the* SUBJECT.

IF Satan hath ſuch a world of Devices and ſtratagems to enſnare and ruin the

the ſouls of men, then, inſtead of wondering that ſo *few* are ſaved, ſit down and wonder that *any* are ſaved, that any eſcape the ſnares of this cunning fowler, who ſpreads his nets, and caſts forth his baits in all places, and in all companies.

But this is not the main thing that I intend to ſpeak to, my preſent buſineſs is to ſet before you ſome ſpecial rules and helps againſt all his Devices.

Uſe I. If you would not be taken by *any* of Satan's Devices, then walk by rule. *Prov.* xii. 24. *Gal.* vi. 16. *Prov.* xv. 25. He that walks by rule, walks moſt ſafely, moſt honourably, moſt comfortably. When men caſt off the word, then God caſts off them, and Satan takes them by the hand, and leads them into his ſnares at his pleaſure. He that thinks himſelf too good to be ruled by the word, will be found too bad to be owned by God; and if God will not own him, Satan will by his ſtratagems overcome him. Thoſe who keep to the rule, will be kept in the hour of temptation: *Becauſe thou haſt kept the word of my patience, I alſo will keep thee from the hour of temptation, which ſhall come upon all the world, to try them that dwell upon the earth.* Rev. x. 3.

Uſe II. As you would not be taken with any of Satan's Devices, take heed of vexing and grieving

grieving the holy Spirit of God.* It is the Spirit of our Lord Jeſus Chriſt, that is beſt able to diſcover to us the ſnares of Satan; he only can point out all his plots, and diſcover all his methods, and enable men to eſcape thoſe pits that he hath digged for their ſouls. Ah! if you grieve that ſweet and bleſſed Spirit, who alone can ſecure you from Satan's depths, by whom will you be ſecured? Man is a weak creature, and no way able to diſcover and avoid Satan's ſnares, unleſs the Spirit of the Lord gives ſkill and power; therefore whoever you grieve, be ſure you grieve not the Spirit by your enormities, nor by refuſing the cordials and comforts that he ſets before you; nor by ſlighting and deſpiſing his gracious operations in others; nor by calling ſincerity, hypocriſy; faith, fancy, &c. nor by fathering thoſe things upon the Spirit, that are the offspring and fruits of your own hearts. The Spirit of the Lord is your counſellor, your comforter, and your ſtrength. It is only the Spirit that makes a man too great for Satan to conquer. *Greater is he that is in you, than he that is in the world.* Iſa. lxiii. 10. Pſal. lxxii. 2, 3. 1 Theſſ. v. 19. Acts ii. 13. 1 John iv. 4.

Uſe III. If you would not be taken with any of Satan's Devices, then labour for more heavenly wiſdom:† Ah ſouls! you are much in the dark, you have but little knowledge to what others have, and to what you might have had, had

* *Spiritus ſanctus eſt res delicato. The Divine Spirit is a very tender thing:* if you grieve him, he will certainly grieve and vex your precious ſouls. *Lam.* i. 16. *He was turned to be their enemy and fought againſt them.* Iſa. lxiii. 10.

† If men could but ſee the fair face of wiſdom with mortal eyes, they would be in love with her, ſaid Plato.

had you not been ſo remiſs. There are *many knowing*, but there are but *few wiſe* ſouls; there is oftentimes a great deal of knowledge, where there is but little wiſdom to improve that knowledge; knowledge without wiſdom,* is like mettle in a blind horſe, which is often an occaſion of the rider's fall, and of his bones being broken. It is not the moſt knowing, but the moſt wiſe Chriſtian, that ſees, avoids, and eſcapes Satan's ſnares. *The way of life is above to the wiſe*, (ſaith Solomon) *that he may depart from hell beneath.* Prov. xv. 24. Heavenly wiſdom makes a man delight to fly high; and the higher any man flies, the more he is out of the reach of Satan's ſnares: Ah ſouls! you had need of a great deal of heavenly wiſdom, to ſee† where, and how Satan lays his baits and ſnares; and to find out proper *Remedies* againſt his *Devices*, and to apply thoſe *Remedies* ſeaſonably, inwardly, and effectually to your own hearts, that ſo you may avoid the ſnares which that evil one hath laid for your precious ſouls.

Uſe IV. If you would not be taken with any of Satan's Devices, then make preſent reſiſtance againſt his firſt motions; it is ſafe to reſiſt, it is dangerous to diſpute. Eve diſputes, and falls in Paradiſe; *Gen.* iii. Job reſiſts, and conquers upon the dunghill. He that will play with Satan's bait, will quickly be taken with his hook. The promiſe of conqueſt is made to reſiſting, not to diſputing: *Reſiſt the devil, and he ſhall flee from you.*

* *Sine prudentia ſimplicitas ſtultitia eſt.* Druſius. Simplicity without wiſdom or prudence, is folly.

† A ſerpent's eye is a ſingular ornament in a dove's head.

you. James iv. 7. Ah ſouls! were you better at reſiſting, than at diſputing, (though happily you are not very expert at either) you would find fewer temptations, and more ſtrength to ſtand againſt them when they appear, than you do now.

Uſe V. If you would not be taken with any of Satan's *Devices*, then labour to be filled with the Spirit; the Spirit of the Lord is a Spirit of light and power, and what can a ſoul do without light and *power againſt ſpiritual wickedneſs in high places?* Epheſ. vi. 12. It is not enough that you have the Spirit, but you muſt be filled with the Spirit, or elſe Satan will be too many for you. That is a ſweet word of the Apoſtle, *Be filled with the Spirit*;* i. e. labour for abundance of the Spirit;† he that thinks he hath enough of the Holy Spirit, will quickly find himſelf vanquiſhed by the enemy. Satan hath his ſnares to take you in proſperity and adverſity, in health and ſickneſs, in ſtrength and weakneſs, when you are alone, and when you are in company; when you come to ſpiritual duties, and when you go from them: therefore labour more to have your hearts filled with the Spirit, than to have your heads filled with notions, your cheſts with ſilver, or your bags with gold, ſo ſhall you eſcape the ſnares of this fowler, and triumph over all his plots, &c.

Uſe VI. If you would not be taken in any of Satan's

* *Epheſ.* v. 18. PLEROUSTHE. To be filled with the Spirit, as the ſails of a ſhip is filled with the wind.

† Luther ſaith, a holy gluttony is to lay on, to feed hard, and to fetch hearty draughts, till they be even drunk with loves, and with the abundance of the Spirit; Oh! that there were more of ſuch holy gluttony in the world!

Satan's ſnares, then keep humble: an humble heart will rather lie in the duſt, than riſe by wickedneſs, and ſooner part with all, than the peace of a good conſcience.* Humility keeps the ſoul from many darts caſt by Satan, and ſnares of his ſpreading; as the low ſhrubs are free from many violent blaſts of wind, which ſhake and rend the taller trees. The devil hath leaſt power to faſten by temptation on him that is moſt humble; he that hath the greateſt meaſure of humility, is neither affected with Satan's promiſes, nor terrified with his threatenings. I have read of one, who ſeeing in a viſion many ſnares of the devil ſpread upon the earth, he ſat down and mourned, and ſaid in himſelf, *(Quis pertranſiet iſta)* WHO SHALL PASS THROUGH THESE? Whereunto he heard a voice anſwering, *(humilitas pertranſiet)* HUMILITY SHALL. God hath ſaid, that *He will teach the humble, and that he will dwell with the humble, and that he will fill and ſatisfy the humble.* And if the teachings of God, the in-dwellings of God by his Spirit and grace, will not keep the ſoul from falling into Satan's ſnares, I know not what will; and therefore as you would be happy in reſiſting Satan, and bleſſed in triumphing over him, keep humble, I ſay again, keep humble, &c.

Uſe VII. IF you would not be taken in any of Satan's ſnares, then keep a ſtrong, cloſe, and

* It is reported of Satan, that he ſhould ſay thus of a learned man: *(Tu ne ſemper vincis)* Thou doſt always overcome me: when I would exalt and promote thee, thou keepeſt thyſelf in humility; and when I would throw thee down, thou lifteſt up thyſelf in aſſurance of faith. *Pſal.* xxv. 9. *Iſa.* lvii. 15. *James* iv. 6, 7.

conſtant watch;* a ſecure ſoul is already enſnared: that ſoul that will not watch againſt temptation, will certainly fall before the power of it. Satan works moſt ſtrongly on the fancy, when the ſoul is drowſy. The time of ſecurity is Satan's opportunity to fall upon the ſoul, and ſpoil it, as Joſhua did the men of Ai. The beſt way to be ſafe and ſecure from all Satan's aſſaults, is with *Nehemiah* and the Jews, to watch and pray, and pray and watch; by this means they became too hard for their enemies, and the work of the Lord proſpered ſweetly in their hands. Remember how Chriſt chid his ſluggiſh Diciples, what, *could you not watch with me one hour?* What, cannot you watch with me? How will you then die with me? If you cannot endure words, how will you bear wounds? Satan always keeps a crafty and malicious watch, *ſeeking whom he may devour (katapie)* or whom he may drink, or ſip up, as the Apoſtle ſpeaks, 1 *Pet.* v. 8. Satan is very envious at our condition, that we ſhould enjoy that Paradiſe out of which he is caſt, and out of which he ſhall be kept for ever.†

Shall Satan keep a crafty watch, and ſhall not Chriſtians keep a holy ſpiritual watch?‡ Our whole life is beſet with temptations. Satan watches

* 1 *Theſſ.* v. 6. We muſt not be like Agrippa's dormouſe, that would not awake till caſt into boiling lead: but effectually mind theſe following ſcriptures, wherein this duty of watchfulneſs is ſo ſtrictly enjoined. *Matt.* xxiv. 42. chap. xxvi. 41. 1. *Mark* xiii. 33, 34, 35, 37. *Luke* xxi. 39.

† 1 *Cor.* xvi. 13. *Col.* iv. 2. 1 *Pet.* iv. 7. *Rev.* iii. 3.

‡ Hannibal never reſted whether he did conquer, or was conquered. It is ſo with Satan. Learn for ſhame of the devil, ſaid bleſſed Latimer, to watch, ſeeing the devil is ſo watchful.

watches all opportunities to break our peace, to wound our conſciences, leſſen our comforts, impair our graces, darken our evidences, and to damp our aſſurances, &c. Oh! what need have we then to be always upon our watch-tower, leſt we be ſurpriſed by this ſubtle ſerpent? Watchfulneſs is a waking, a rouſing up of the ſoul; it is a continual, careful obſervation of our hearts and ways, in all the turnings of our lives, that we ſtill keep cloſe to God and his word.

Watchfulneſs is nothing elſe but the ſoul running up and down, to and fro, buſy every where: it is the heart employed in diligent obſervation of *(Quid inde) what comes from within us*; and of *(Quid unde) what comes from without us, and into us.* Ah ſouls! you are no longer ſafe and ſecure, than while you are upon your watch. While Antipater kept watch, Alexander was ſafe; and while we keep a ſtrict watch, we are ſafe: a watchful ſoul, is a ſoul upon the wing, a ſoul upon a rock, a ſoul ſecure in a caſtle, a ſoul above the clouds, a ſoul held faſt in everlaſting arms.

I ſhall conclude this ſeventh head with this advice: Remember the dragon is ſubtle, and bites the elephants ear, and then ſucks his blood, becauſe he knows that to be the only place which the elephant cannot defend with his trunk; ſo our enemies are ſo ſubtle, that they will bite us, and ſtrike us where they may do us moſt miſchief, and therefore it very much concerns us to ſtand always upon our guard.

Uſe VIII. If you would not be taken by any of Satan's ſnares and Devices, then keep up your communion with God; your ſtrength to ſtand, and withſtand Satan's fiery darts, is from

your communion with God; a ſoul high in communion with God may be tempted, but will not eaſily be conquered, ſuch a ſoul will fight it out to the death: communion with God furniſheth the ſoul with the greateſt and choiceſt arguments to withſtand Satan's temptations. Communion is the reſult of union; communion is a reciprocal exchange between Chriſt and a gracious ſoul; communion is Jacob's ladder, where you have Chriſt ſweetly coming down into the ſoul, and the ſoul by divine influences ſweetly aſcending up to Chriſt.* Communion with Chriſt is very inflaming, raiſing, and ſtrengthening; while Sampſon kept up communion with God, no enemy could ſtand before him, but he goes on conquering and to conquer; but when he grows remiſs, he quickly falls before his enemies; it will be ſo with your ſouls, ſo long as your communion with God is maintained, you will be too hard for *ſpiritual wickedneſs in high places*; but if you fall from communion with God, you will fall as others before the face of every temptation. While David maintained communion with God, he prevailed over every foe, but when he grew remiſs, he was conquered by his luſts, and made to flee before his enemies; it will be ſo with your ſouls, if you do not hold communion with God.† Job keeps up communion with God, and conquers Satan upon the dunghill. Adam loſes communion

* The ſea ebbs and flows, the moon increaſes and decreaſes; ſo it is with ſaints in their communion with God.

† Plutarch tells of Eudóxus, that he would have been willing to have been burnt up by the ſun, ſo that he might have been admitted tocome ſo near it, as to learn the nature of it; what ſhould we not be content to ſuffer for the keeping up communion with Chriſt?

communion with God, and is conquered by Satan in Paradiſe. Communion with God is a ſhield upon land, as well as an anchor at ſea; it is a ſword to defend you, as well as a ſtaff to ſupport you; *therefore keep up communion.*

Uſe IX. If you would not be taken in any of Satan's ſnares, then engage not againſt Satan in your own ſtrength,* but be every day drawing freſh virtue and ſtrength from the Lord Jeſus. Certainly, that ſoul that engages againſt any old or new temptation, without new ſtrength, new influences from on high, will fall before the power of the temptation. You may ſee this in Peter, he reſted upon ſome old received ſtrength, *(Though all men ſhould deny thee, yet will not I)* and therefore he falls ſadly before a new temptation; he curſes, and ſwears, and denies him thrice, who had thrice appeared glorioufly to him: Ah ſouls! when the ſnare is ſpread, look up to Jeſus Chriſt,† who is lifted up in the goſpel, as the brazen ſerpent was in the wilderneſs; and ſay to him, Dear Lord, here is a new ſnare laid to catch my ſoul, and grace formerly received, without freſh ſupplies from thy bleſſed boſom, will not deliver me from it: Oh! give me new ſtrength, new power, new influences, new meaſures of grace, that ſo I may eſcape this ſnare. Ah ſouls! remember this, that your ſtrength to ſtand and overcome, muſt not be expected from graces received, but from the freſh and renewing

* That is a remarkable ſaying of Moſes, *Exod.* xv. God my ſtrength, and my praiſe, and my ſalvation, ALL in the *abſtract.* Matt. xvi.

† It is but look up and live, look unto me and be ſaved, from the very ends of the earth. *Iſa.* xlv. 22.

influences of heaven; you must lean more upon Christ* than upon your duties, you must lean more upon Christ, than upon spiritual tastes and discoveries; or else Satan will lead you into captivity, &c.

Use X. If you would not be taken in any of Satan's snares, then be much in prayer; prayer is a shelter to the soul, a sacrifice to God, and a scourge to the devil; David's heart was oft more out of tune then his harp; he prays, and then, in spight of the devil, cries, *Return unto thy rest O my soul!* Prayer is *(Porta cœli, clavis Paradisi)* THE GATE OF HEAVEN, A KEY *to let us into* PARADISE; there is nothing that renders plots fruitless like prayer,† therefore saith Christ, *Watch and pray, that ye enter not into temptation*; you must watch and pray, and pray and watch, if you would not enter into temptation. When Sennacherib and Haman had laid plots and snares to have destroyed the Jews, the Jews prayed, and their souls were delivered, and Sennacherib and Haman destroyed. David had many snares laid for him by Saul and others, and this drove him to prayer. *Keep me* (saith he) *from the snare which they have laid for me, and the gins of the workers of iniquity. Let the wicked fall into their own nets, whilst that I escape. The proud* (saith he) *hath hid a snare for me, and cords, they have set gins for me, Selah. I said unto the Lord, thou art my God, hear the voice of my supplication, O Lord,*

* John xv. 5. χωρις εμου, *is seorsim a me*, separate from me, or apart from me, ye can do nothing.

† Of Carolus Magnus it was spoken, *Carolus plus cum Deo quam cum hominibus loquitur. That he spake more with God than with men.* Ah! that I could say so of the Christians in our days.

Lord, Pſal. cxli. 9, 10. and cxl. 5, 6. and ſo the ſnares are broken, and he is delivered;* ah ſouls! take words to yourſelves, and tell God that Satan hath ſpread his ſnares in all places, and in all companies; that he digs deep, and that he hath plot upon plot, and device upon device, and all to deſtroy you; tell God, that you have neither ſkill nor power to eſcape his ſnares; that it is a work too high, and too hard for any creature to effect your deliverance, unleſs he put under his own everlaſting arms; tell God, that his honour is engaged to ſtand by you, and to bring you off triumphant; tell God how the wicked would triumph, if you ſhould fall into Satan's ſnares; tell him of the love of Chriſt, of the blood, and of the interceſſion of Chriſt for you, that a way may be found for your eſcape; tell God, if he will make it his honour to ſave you from falling into Satan's ſnares, you will make it your glory to ſpeak of his goodneſs, and devote your life to his praiſe. Chriſtians muſt do as Dedalus did, when he could not eſcape by a way upon earth, went by a way of heaven; that is, the way of prayer, which is the only way left to eſcape Satan's ſnares, &c.†

Uſe XI. The next uſe is thankfulneſs; thoſe who eſcape Satan's ſnares, that are not taken by him at his will, ſhould be thankful. Chriſtians, it is your duty with that princely prophet David, to call upon your ſouls, and ſay, *Bleſs the Lord, O our*

* *Nunquam abs te, abſque te recedo.* Bern. Oh Lord, ſaith he, I never go away from thee, without thee.

† Let us, ſaith Baſil, with a holy impudence, make God aſhamed, that he cannot look us in the face, if he denies our importunity. Jacob like, I will not let thee go, unleſs thou bleſs me!

our ſouls, and all that is within us, bleſs his holy name: bleſs the Lord, O our ſouls, and forget not all his benefits; Pſal. ciii. 1, 2. who hath not given us to be a prey to Satan, and to be taken by thoſe ſnares that he hath laid for our ſouls; the ſenſe of this great favour wrought up David's heart to praiſes: *Bleſſed be the Lord,* (ſaith he) *who hath not given us a prey to their teeth, our ſoul is eſcaped as a bird out of the ſnare of the fowlers; the ſnare is broken, and we are eſcaped.* Pſal. cxxiv. 6, 7. Ah Chriſtians! remember, that the greateſt part of the world, yea, the greateſt part of profeſſors, are enſnared by Satan; can you think ſeriouſly of this, and not bluſh to be unthankful?* What are you better than others? And what have you deſerved of God, or done for God more than others, that you ſhould, by the help of a Divine hand, eſcape, when others are taken, and held in the ſnares of the devil, to their eternal overthrow? &c.

Will you be thankful for eſcaping the ſnares that men ſpread for your lives, or eſtates, &c? and will you not be much more thankful for eſcaping thoſe ſnares that Satan hath laid for your precious ſouls?

Remember this, that deliverance from Satan's ſnares doth carry with it the cleareſt, and the greateſt evidence, that the ſoul and heart of God are towards us. Many men, by a common hand of

* The ancients uſed to ſay, *Ingratum dixeris omnia dixeris. Say a man is unthankful, and ſay he is any thing.* Pſal. lxxi. 14. I will yet praiſe thee more and more: in the original it is, I will add to thy praiſe. The ſtork is ſaid to leave one of her young ones where ſhe hatcheth them; and the elephant to turn up the firſt ſpring toward heaven, when he cometh to feed, out of ſome inſtinct of gratitude: ah ſouls! that theſe may not bear witneſs againſt you in the day of Chriſt.

of providence, eſcape many ſnares that men have laid for them, but yet eſcape not the ſnares that Satan lays for them. Saul, and Judas, and Demas, doubtleſs eſcaped many ſnares laid for them by men, but none of them eſcaped the ſnares of the devil. Many men are raiſed above the ſnares of men, by a common hand of providence, that are left to fall into the ſnares of the devil, by a hand of juſtice; your deliverance from Satan's ſnares is a fruit of ſpecial love. Can you thus look upon it, and not be thankful, oh precious ſoul? I judge not.

Uſe XII. THE laſt uſe of this point is to exhort Chriſtians to long to be at home; oh! long to be in the boſom of Chriſt, long to be in the land of Canaan; * for this world, this wilderneſs is full of ſnares, all employments and all enjoyments are full of ſnares; in civil things, Satan hath his ſnares to entrap us; and in all ſpiritual things, Satan hath his ſnares to catch us. All places are full of ſnares, city and country, ſhop and cloſet, ſea and land, and all our mercies are ſurrounded with ſnares; there are ſnares about our tables, and ſnares about our beds, &c. yea, Satan is ſo powerful and ſubtle, that he will oftentimes make our greateſt, neareſt, and deareſt mercies to become our greateſt ſnares: ſometimes he will make the wife that lies in the boſom, to be a ſnare to a man, as Sampſon's and Job's were; ſometimes he will make the child to be a ſnare, as Abſalom was,

* Auſtin wiſhed that he might have ſeen three things, Rome flouriſhing, Paul preaching, and Chriſt converſing with men upon the earth. Bede comes after, and correcting this laſt wiſh, ſaith, yea, but let me ſee the King in his beauty, Chriſt in his heavenly kingdom!

was, and as Eli's ſons were; and ſometimes he will make the ſervant to be a ſnare, as Joſeph was to his miſtreſs. Ah ſouls, Satan is ſo cunning and artful, that he can turn your cups, your clothes, your houſes, your gardens, and all your recreations into ſnares, &c. And oh! how ſhould the conſideration of theſe things cauſe all your ſouls to ſay with the church, *Make haſte my beloved, and be like a roe, or a young hart upon the mountains of ſpices, and to love, and look, and long for the coming of Chriſt.** Shall the eſpouſed maid long for the marriage day? the ſervant for his freedom? the captive for his ranſom? the traveller for his inn? and the mariner for his harbour? And ſhall not the people of the Lord long much more to be in the boſom of Chriſt? All below the boſom of Chriſt is ſurrounded with dangers. *Phil.* i. 23. 2 *Cor.* v. 2, 4.

What Paul once ſpake of bonds and afflictions, that they attended him in every place, that may all the ſaints ſay of Satan's ſnares, that they attend them in every place; which ſhould cauſe them to cry out, *(migremus hinc, migremus hinc)* LET US GO HENCE, LET US GO HENCE; and to ſay with Monica, Auſtin's mother, †*What do we here? Why depart we not hence? Why fly we no ſwifter?* Ah ſouls! till you are taken up into the boſom of Chriſt, your comforts will not be full, pure, and conſtant; till then, Satan will be beating you, and ſpreading ſnares to entangle you, therefore you ſhould always be crying out with the church, *Come Lord Jeſus.* Rev. xxii. 20. Is not

* *Cant.* viii. ult. *Berach dodi.* Flee away ſpeedily my beloved.
† *Quid hic faciamus? Cur non hinc avolamus? Cur non ocyus migramus?*

not Chriſt the ſtar of *Jacob, that giveth light to them that are in darkneſs?* That *Prince of peace*, who brings the olive branch of peace to ſouls that are perplexed? Is not the greateſt worth and wealth in him?* Are not the little excellencies and perfections of all creatures epitomiſed in him? Is he not the crown of crowns, the glory of glories, and the heaven of heavens? Oh then! be ſtill longing after a full, clear, and conſtant enjoyment of Chriſt in heaven; for till then, Satan will ſtill have ſchemes and deſigns againſt you; he acts by an united power, and will never let you reſt, till you are taken to everlaſting glory in the boſom of Chriſt.

* It is as eaſy to compaſs the heavens with a ſpan, and contain the ſea in a nut-ſhell, as to relate fully Chriſt's excellencies, or heaven's happineſs.

F I N I S.

18 AP 68

Lately publiſhed,

And to be had of the BOOKSELLERS *mentioned in the Title-page, price* 10d. *by* JOHN DAWSON.

JESUS *our* ELDER BROTHER, or the HARMONY of the SCRIPTURES; wherein is briefly ſtated the fundamental Doctrines of the Goſpel, ſupported by Scripture, and the authority of ſeveral eminent Divines.

ALSO,

THE VICTORY OF FAITH, *or the* CHRISTIAN CONQUEROR; a Funeral Sermon preached at *Eveſham*, upon the *Death of the late* COUNTESS of HUNTINGDON; to which is added, a brief Account of her Life and dying Experience, price 6*d*.